



The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

28th Year of Publication.



The May Offering

By M. Dorothea Barry, B.A.

Long ago in the Nazareth gardens

All abloom with buds and flowers,

How oft must Our Lady have wandered

To favorite haunts and bowers.

With the gentle Jesus beside her,

She lovingly led the way

So smooth and soft, it was pleasant

In the beautiful month of May

To linger where sunlight was streaming

Thro' the vaulted foliage green;

So here they would pause a moment,

The child and His Mother Queen.

Before them, flowers blooming,

White lillies and roses red,

And Our Lady culled the fairest

That ever sweet fragrance shed.

"I'll choose the lilies," she said,

"Like Him they are pure and fair

And they have no thorns to prick Him."

So she gathered with tender care

And gave to the Child the lilies,

Her choicest and dearest gift.

With loving hands, so gently,

He folded them close to His breast. * * *

It is May time again, and Our Lady

Is searching the gardens for flowers

To offer to Jesus. Sweet Mother,

We beg thee to gather Him ours!

Thou wilt find them abloom in the garden

Of our hearts, like lilies that He

So loved. Oh, please find them worthy

To be offered to Jesus by thee!

IN THIS ISSUE:

A Static or Dynamic English Course—Which? The True Idea of History

Reading During Adolescent Years

The Project Method

Talks With Grade Teachers

A Crown for the Queen of May (Play)

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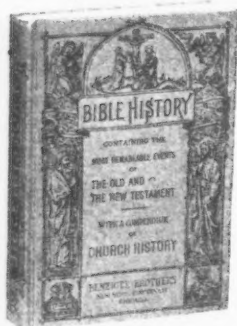
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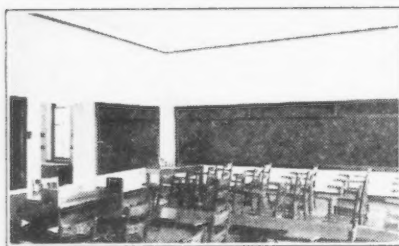
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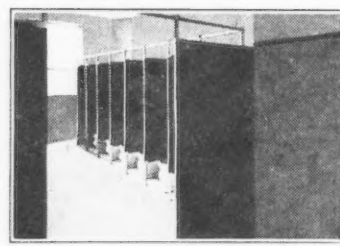
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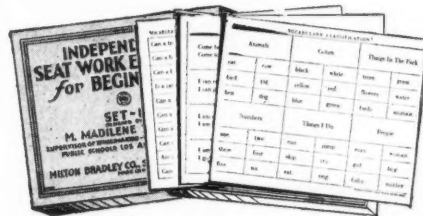
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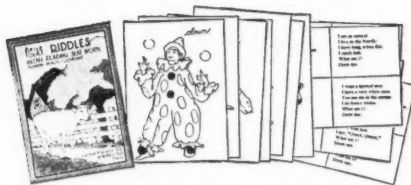
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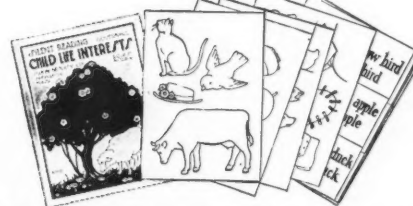
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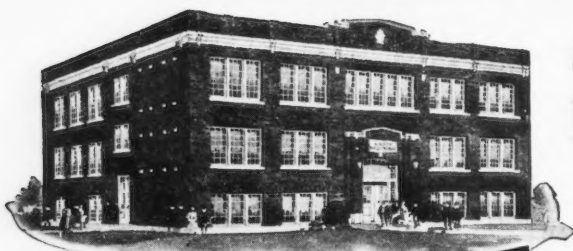
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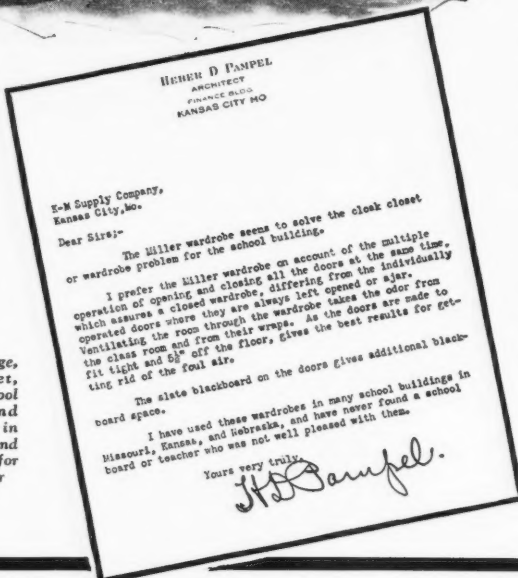
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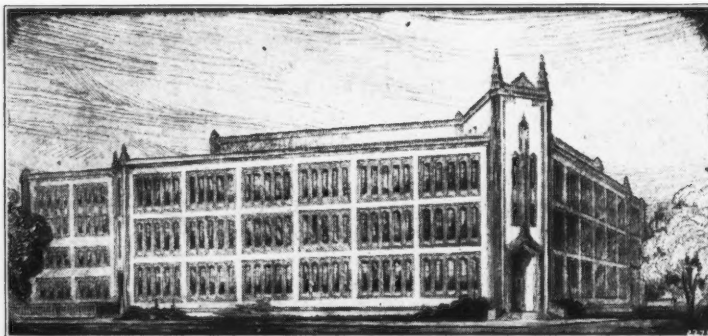
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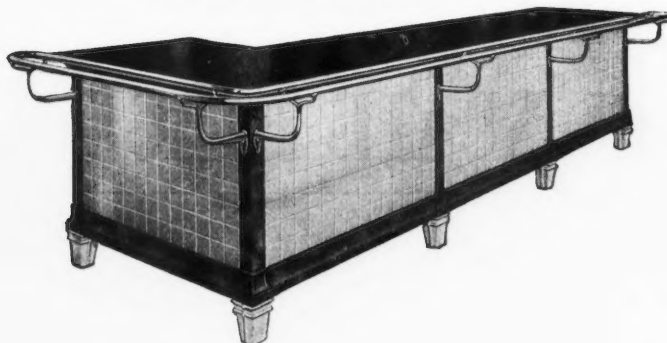
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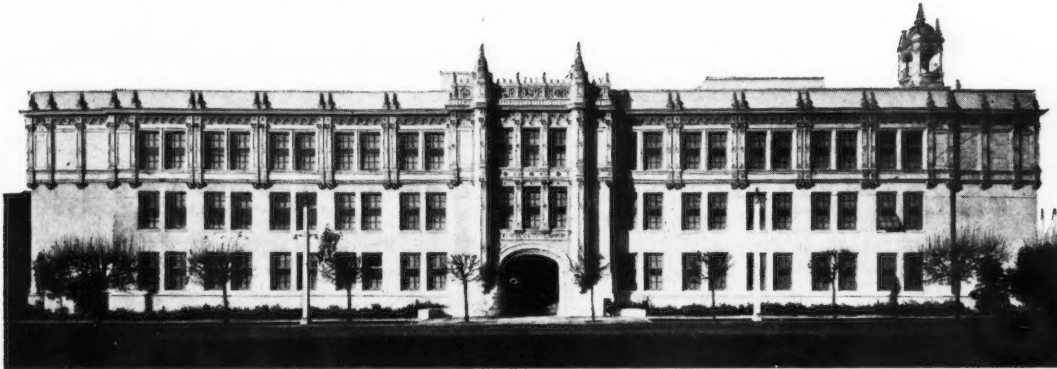
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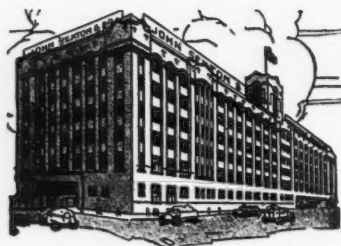
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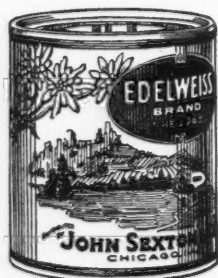
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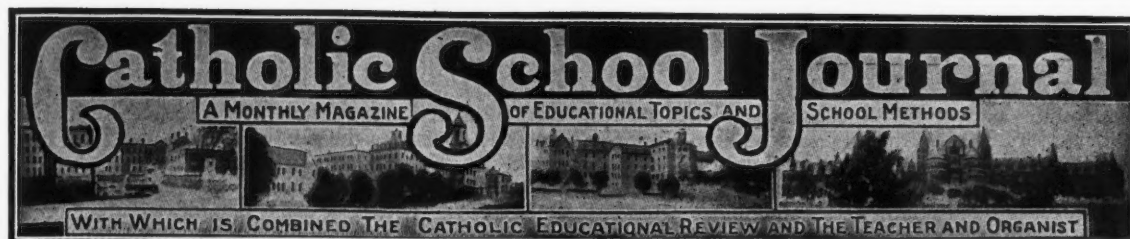
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Vol. XXVIII, No. 1

MILWAUKEE, WIS., APRIL, 1928

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Current Educational Notes

By "Leslie Stanton," (A Religious Teacher)

"PROGRESSIVE" EDUCATION.—There is a Progressive Education Association, and on the 10th of March it concluded its eighth annual conference, in New York city. One of the speakers declared that "the progressively trained pupil is able to do more creative, original work in college than the pupil whose earlier training has been in the traditional school." Another asserted that "formal instruction is unnecessary during the child's first year and a half of school life." Still another affirmed that "one-fifth of the time now spent in teaching the Three R's would be all that is necessary if progressive methods of teaching, already understood here, were generally used." The last speaker added that when progressive methods of teaching are universally adopted it will release time in which pupils can indulge in the study of social sciences and creative art.

All these claims for progressive education are interesting, but they belong in the category suggested by President Lincoln, when, after listening to something from which he withheld complete credence, he observed that it was "important, if true."

"Progress" is a word which has the power of fascinating many by its very sound. For that reason it happens that promoters attach it to whatever is new, although novelty is by no means essentially synonymous with progress. Experienced teachers are likely to avoid precipitate commitment to everything put forward in the name of progress. They are for examining novelties on the basis of merit. They are for holding fast to that which is good until something unquestionably better is available in its place. Every teacher who has been long in service could relate an edifying history of the rise and fall of fads.

COLLEGE LECTURES "UNDER FIRE."—Teaching by lectures has been a subject of criticism for many years. At present it is "under fire" in England as well as in the United States, though in both countries it still finds staunch supporters.

The observation that most lectures are unnecessary when books are so numerous, was made in England by Dr. Johnson more than a hundred years ago. Yet there is good in lectures, under certain circumstances, or ere this they would have been abandoned.

One thing in their favor is that lectures at their best spread inspiration. Medical students who were in his classes got more from Doctor Oliver Wendell Holmes than they ever would have obtained from books. Another advantage which the lecture

possesses over the book is that if any part of his discourse seems obscure a lecturer can be questioned, whereupon he may proceed to shed light precisely where and when it is needed. The lecturer, moreover, frequently brings to his audience information on his subject down to the moment of his arrival in the hall. Time elapses between the writing of a book and its perusal by students. This is a rapid age, in which everyone is eager for everything pertaining to a subject "up to" or "down to" date.

When all has been said pro and con, the decision is likely to be that the lecture has its place in college education and cannot be abolished without loss—that reform should be confined to pruning faults.

THE STUDY OF ECONOMICS.—The study of economics, once confined to colleges, but now pursued in the high schools, is generally accredited today with large importance for young people contemplating business careers.

This is partly, of course, because of the nature of the problems involved, but also in very considerable degree it is due to the development that has taken place in the science itself, which was seemingly to a great extent theoretical at its inception, but now is recognized as built upon a broad and deep foundation of facts. It correlates with history and geography. It illuminates the pathway of the student of civics. It opens the mind for intelligent specialization in courses on money and banking, foreign trade, transportation, etc., avowedly designed to equip those who take them for intelligent participation in actual business.

The principles of economics can be made fascinating to the imagination of the average boy, and this claim upon his attention is re-enforced by the expectation that what he acquires in this department of study may be turned to direct account when he enters the world of affairs.

LEFT-HANDED PENMANSHIP.—Beginning next September, it is announced, a course in penmanship for pupils who are "strongly left-handed" is to have a place in the public schools of New York city. Already a syllabus has been issued containing explicit directions for the holding of the pen by pupils learning to write with the left hand.

In editorial comment, the New York Times advances the suggestion that handwriting is an art which is losing its importance. "When typewriter companies advertise that the kindergartner will

learn more quickly if he is supplied with their products," it avers, "writing threatens soon to become as obsolete as tintypes." Apparently inclined to jocularly by the unexpectedness of the proposed innovation, it observes that "no mention is made whether or not naturally left-handed or ambidextrous teachers will conduct the course."

Notwithstanding the New York decision, there are likely to be teachers who will doubt the wisdom of making formal provision for encouragement of school children in the use of the left hand for operations which the majority of mankind perform with the right hand. The subject affords room for argument. More than a generation ago it was discussed with spirit and ability by Charles Reade, who was a physician as well as an author, and who took the ground that the whole human race is at a disadvantage because custom has ordained that manual training shall ignore the left hand and devote attention entirely to its dexter fellow. He was in favor of systematic avoidance in the future of what he considered an error in the education of the past, and advocated the training of both hands, for children in general. As a demonstration that ambidexterity is possible to all, he cited the fact that both hands are used with equal nimbleness in the operation of playing upon the piano.

MOTION PICTURES IN SCHOOLS.—Experience in the use of moving pictures in the public schools of New York city has led to the conclusion that they offer no royal road to learning, and that "neither the teacher nor the textbook can ever be replaced by the screen," and that "there are many phases of all subjects which can be better illustrated through other media." On the other hand, practical uses for the moving picture have been found, and in between seventy and eighty of the schools it is regularly employed.

Ernest L. Crandall, director of lectures and visual instruction for the Board of Education, says that films now are recognized as having a place in courses in physical training, biology, history, geography, civics, home economics and vocational guidance in the elementary and high schools, and reading and nature study in the primary grades. "They are," he adds, "invaluable for helping the pupil to correct and complete visualization of that about which he is studying. We have found it of immense help in biology, not only in the portrayal of unfamiliar life forms, but in the depiction and analysis of life processes. In chemistry it may be made to take the place, to perpetuate or to supplement the laboratory experiment in many cases. In history and in literature it plays the double role of re-enacting actual episodes and of painting in an unfamiliar background. A child who has seen Julius Caesar screened will at least know the difference between a toga and an overcoat."

Government departments and commercial producers are two sources from which motion picture supplies for the schools have been procured. No film is accepted until it has been subjected to inspection by experienced teachers. Not until much time and trouble had been devoted to the effort was satisfactory material obtained. Some of the films at first offered were condemned as inaccurate and

unscientific, others as tawdry, or too slight, or too theatrical. The object held in mind is instruction, not entertainment. Each picture used should fit into the course as definitely as a chapter in a textbook. It should possess distinct educational value, and not leave the pupil with a jumble of mental images.

With properly selected moving pictures, the average time of learning is cut, it is declared, and the learning chances of dull pupils are improved.

A WEAKNESS OF CRITICS.—Combating some of the dicta of standard authorities on English grammar, a current writer accuses John Dryden of original responsibility for the prohibition of prepositions at the end of sentences, and observes:

"Having written criticisms with the prepositions in their natural places, he rewrote them for a second edition and put them elsewhere."

That Dryden was not infallible nobody will deny, though lovers of literature treasure his memory for what he did to develop English prose style as well as for the content of certain of his writings.

By the way, this censor of Dryden's English is not perfect in his own. Purists must mind their pronouns as well as their prepositions. Note in the quoted sentence the careless use of "them," referring first to Dryden's criticisms, and then to his prepositions. In the following form, the sentence gains in clearness:

"Having written criticisms with the prepositions in their natural places, he rewrote the criticisms for a second edition and put the prepositions elsewhere."

It is easier to pick flaws in the speech of others than to avoid them in one's own.

TOO MANY CONTESTS.—A prominent school man recently wrote a letter to the press in which he said. "We have gone state-contest 'nutty.'" Whereupon an editor declares: "Indeed, we have." The young people are constantly preparing for ball games, track meets, essay contests, debates, football championships, music meets, typewriting and shorthand contests, extemporaneous speaking events, declamation competition, etc. In this connection it is observed that the large high school is not so vitally affected, but the small institution must keep "hopping" to stay up with the different state meets.

"About half the inter-school contests we now have should probably be eliminated, but each has so many supporters and is so thoroughly ingrained that it can hardly be cut. Besides, what ones would we begin on? On the physical contests, or on those of an intellectual or aesthetic flavor? The only alternative, to extend the state contest,—seems paradoxical, doesn't it?—to cover the regular curricular events. To continue to give trips, publicity, and awards to winners in typewriting, high jumps, and violin playing, and to give few, if any, of these things to those who excel in scholarly achievements, is neither fair nor psychological."

The writer of the above says it may be argued that scholarship should be kept on a plain far above the petty jealousies and strivings of the extra-curricular activities. But this fine philosophy, he is convinced, does not change the fact that, consciously or unconsciously, the ordinary student compares the immediate rewards of algebra and English with those of athletics and other play activities.

A Static or Dynamic English Course--Which?

By Sister Mary Winifred, O.S.D.

FOR the past quarter of a century, tremendous economic developments and their reactions upon social conditions have raised the subject of English to one of first importance; in consequence, of late there has been a tendency to break away from the traditional mode of teaching English. Not until the English teachers have cultivated among their pupils a civic pride in our language, and led them to see that its study is a most potent factor towards the acquiring of knowledge, will any appreciable results be obtained.

The old preparatory school curriculum offered very little beyond a training in language and the study of the history of English literature. Our present high school system cannot be considered as mainly preparatory since most of our high school graduates leave school, not to enter college, but to seek their various vocations in life. The course, therefore, should be reorganized in such a way as to give the highest amount of good to the greatest number of people.

In 1865 mainly on account of dissatisfaction with the ability of students in English, Harvard was led to require a type of preparation which was later adopted by other colleges. This practice led to the custom of announcing the particular masterpieces of English literature to be used as a basis for the written examination. This was a test of the candidate's ability to write a short composition, to spell and punctuate correctly, and to apply the rules of grammar. At the request of teachers of English, these lists of entrance requirements grew longer from year to year to allow some option. Instructors were gradually getting away from the old idea that in order to fit students for intellectual battles in college, the work must be difficult, even disagreeable, to accomplish its purpose. About forty years ago, Shakespeare began to be taught in the schools, not as we now know the study of Shakespeare, but as declamatory passages in the fifth and sixth readers without reference to any drama. Then came the introduction into the high school curriculum, of the play as a whole. Months were spent on one drama, studying diction, allusions, and memory lines. Later the scheme of plot analysis by means of the pyramid was used extensively. The old method of preparing for college entrance has served its purpose; let us consign the practice to oblivion with many other antiquated methods, and give ourselves heartily to the process of reorganization.

It might be of value to consider the newer conceptions of the aims in the teaching of English. In the first place, it should not be considered a fact subject. Only so much technique should be taught as pupils are able to use from time to time to the very best advantage. The question naturally arises how much history of literature to teach. Fairchild in his "Teaching of Poetry in the High School" says: "Not even the greatest educators have been able to determine the relation of the history of literature to literature itself. A few years ago the tendency was to reduce everything to an historical basis. Then literature meant to the students the

study of the classic writers. Now we have come to realize that the poems of primitive man were to him literature just as much as the poems of the Elizabethan period are to us."

In addition to this study of literature, it may be suggested that the teachers in all departments co-operate with the English teacher by insisting upon the pupils using in all classes what they have learned in English. The literary society is often a valuable asset to the high school, if programs bring into activity those powers which the pupils would not be called upon to display in class. We can scarcely overestimate the value of the library, the equipment in the way of texts and pictures, but most of all the well trained teacher. The idea prevalent, a quarter of a century ago, that any teacher would do to teach English, has given place to the truth that the teacher should be trained by knowledge of her subject, by knowledge of educational principles underlying the subject, and by experience.

Inquire of a group of teachers their aim in teaching a piece of literature, and almost invariably they will answer that it gives the student a love for good literature, or that it teaches citizenship, or develops love and taste for good reading. If this be true, then the teaching of literature has, indeed, been a complete failure; for where the few may attain these results, the vast majority leave high school bearing the idea that in order to be good literature, the selection must be stale and insipid. How different the result when the students revel in the story, meeting the characters as old acquaintances, and, so to speak, re-living the scenes. We have then given them a literary experience; we have accomplished our purpose, for by giving the students a literary experience we enrich their experiences in all lines.

One drama which seldom fails to captivate the pupil of first or second year high school is "Merchant of Venice." The antediluvian method of assigning certain scenes to be prepared every day, expecting the pupils to know the pronunciation, grammatical construction, allusions, and figures of speech contained in that scene, has given way to the method of getting the story of the play as a unit, if possible, in one sitting. Then the real study of the drama begins. We should attempt to have the pupils, by a vivid portrayal of the characters, re-live the play, feeling what Bassiano felt, what Antonio felt, what Shylock felt. They will be glad to re-read the drama as they would be to see once more a play that interested them. They will then select the principal characters, and the scenes that might be omitted without detriment to the story. Then the necessity of knowing something of the Elizabethan stage will be discovered. After this is known, they will readily see that some of the scenes are used only to gain time for the main characters to prepare for the next act. About six class periods should be devoted to the study of this play. Memory work should be more or less spontaneous, allowing the pupils freedom to select those passages which in their estimation are most worth

while. One thing, however, should be borne in mind. The teacher should never require pupils to memorize any lines which she herself does not know. How much better this method would be which would allow time for the study of several of Shakespeare's plays, rather than the method which gives time for the laborious grind of only one! In high school we are not expected to exhaust any piece of literature.

Much might also be said of the use of contemporary literature, which has its advantages and disadvantages. It is certain that most contemporary literature is more appealing to the classes, and by widening the reading opportunities and giving variety to the subject, it helps the teacher. It does not, however, give such a rich literary experience. Often it may be used as a supplementary or outside reading which will tie up with the kind of reading done in class. The teacher, however, should have some method of checking the results of the outside reading, as for example the method of oral reports, or the newer method of card guides kept on file open for inspection, to assist readers in selecting books for future use. It need hardly be said that no book should appear on the list with which the teacher is not familiar.

In the ninth and tenth grades the student begins to realize the meaning of literature in relation to life. He enjoys the Greek epics, the Idyls of the King, and selected modern literature. As most colleges now require only three units of credit in English, some students take advantage of this and omit English IV. Since this is the case, it is better in the eleventh grade to take a survey of American and English literature, not simply as the history of literature, but as an historical background for the outstanding figures. English in the twelfth grade should be organized with the idea of literature as an art form. The types of literature, the novel, the short story, the drama and the essay should receive careful attention. If this course were followed literature would mean to the student, what it meant to the late Woodrow Wilson when he said:

"I have always thought that the chief object of education was to awaken the spirit, and that, inasmuch as a literature whenever it has touched its great and higher notes, was an expression of the spirit of mankind, the best induction into education was to feel the pulses of humanity which had beaten from age to age through the universities of men who had penetrated to the secrets of the human spirit."

Educators today are bravely contending against the criticism of the conservatives in the effort at reorganizing the work of English grammar. Why burden the students with conjugations and declensions which they will never need to use after they leave school? Conservatives roll up their eyes, and throw up their hands in dismay, fearing their mother tongue will be varied one jot from what it was a century ago. Suppose our forefathers had been so conservative, we would still be conversing in the language of Alfred the Great. Instead of opposing the scheme of improvement, let us lend our hearty co-operation, because we must remember that in the problem of decay or improvement of English, it cannot be disputed that every year brings changes, at times radical ones, in usage and vocabulary.

How could it be otherwise in a country like ours. Emerson realized this when he said:

"The great metropolitan English speech is the sea which receives tributaries from every region under heaven."

Let not conservatives fear the decay of our language; this will never occur. Prof. Brander Matthews in a recent number of "Yale Review" says:

"So long as a people retains its vigor and vital energy, its language never grows old; it preserves its freshness and its health; it has the secret of eternal youth."

PITTSBURGH PAROCHIAL SCHOOLS REPORT

By Joseph G. Desmond

PITTSBURGH Catholics appreciate the advantages offered by their parochial schools. In his annual report, just issued, Rev. Paul E. Campbell, Superintendent, says: "Despite the addition of the splendid new Catholic high school and three new parochial high schools, the pressure on our secondary school facilities is terrific." The freshman class of this school, totaling 488 pupils, was pooled from the 42 parishes that comprise the central district of Pittsburgh. The 228 schools of the district registered a total of 87,171 pupils during the past school year, an increase of 1,591 over the year preceding. The average attendance during the year was better than standard, amounting to 91.4 per cent. There is a steady increase in the number of pupils completing the eighth grade. Parents display increasing appreciation for education.

The teaching body in the Pittsburgh diocese schools, 1,766, represents an increase of 33 over the preceding year. It consists of 1,631 religious and 135 lay teachers. The report observes: "Authorities in charge of the two-year commercial courses in 30 schools substantially agree that a year of academic work is a desirable foundation for the two years of commercial work. The proposed plan of academic training as preliminary to commercial work appears feasible in view of the average age of the pupils who would complete this type of three-year course. The average pupil would be about 16 years old at graduation—the limit of compulsory school attendance in Pennsylvania." Work leading toward State certification of teachers is offered to 451 teachers in the Knights of Columbus Normal School and in various extension normal schools, the aim being apparent to bring the teaching efficiency of the system, already high, to a still higher level with the earnest co-operation of the teachers.

The De Paul Institute, a diocesan oral school for the deaf, which is free to Catholic children of the diocese, has an enrollment of 127. The children are instructed in arts and crafts to fit them for making a living. The nine institutional schools of the diocese continue to perform the work of the standard elementary schools, two of them also offering work of high school grade. All are engaged in the larger social task to which they are especially committed, and every year are returning to society a body of responsible and self-sustaining citizens.

PRAYER OF A TEACHER

I look at them before me, their life is just beginning,
Their nights are bright with starry dreams of wonders
day is bringing.

They are breathless stepping forward with surprise at
every turning,
Nothing great enough to daunt them, no young joy be-
yond their yearning.

April sunshine in their faces fills their souls with very
gladness

Akin to birds and butterflies and roses in their madness.
'Tis God is good to hide from them the heartache and
the sorrow

That is coming and will meet them on the not too distant
morrow.

O Mary Mother, into your safe keeping I confide them,
Preserve their faith and innocence whatever else betide
them.

Sister Mary Eugene, S. S. N. D.

The True Idea of History

By Brother Bernardine, F.S.C.

THE importance of interpreting the facts of history in the light of truth is now generally recognized by all reputable historians. While, however, great progress has been made in the science of historical criticism since Niebuhr, Grote, Ranke, Bunsen and their fellows of the modern school first illustrated the right method of comparative research, little of positive value has been accomplished as regards the treatment of the problems underlying historical phenomena.

The ill-success that marks the work in this division of history is due to the same causes that have retarded the progress of philosophy itself, namely, the contradictory principles exploited by the different schools of philosophic thought that have sprung up since the speculative systems of Kant and Hegel, the scientific skepticism of Hume and Mill and Bain, with the rationalistic principles of Cousin, Comte, and Jouffroy, gained currency in the philosophic world.

As a result of the unsettled condition of modern thought with respect to the fundamental principles of philosophy, there is a wide divergence of views among modern investigators as to the meaning of historical phenomena. The reflex influence of the rationalistic spirit which dominates the writings of a very large number of our representative scientific explorers is apparent in the character of the literature that is being developed in connection with the study of the social sciences.

Historical investigation, in so far as it is concerned with the causes and ends of social as well as national activity, has become the auxiliary of one or other of the philosophical schools which embody doctrines more or less hostile to the Christian conception of the origin, nature, and end of man as derived from the principles and teachings of Christian Theology.

The attempt to isolate human history from its natural subordination to man's place in the plan of creation has brought about the critical situation in philosophic history writing;—a situation in which the conflicting theories of Rationalism, Materialism, and Evolutionism tend to involve the fundamental issues of human life in hopeless confusion.

The radical defect of all writers on historical phenomena in our day, excepting a small group of Catholic historians, is a certain narrowness of historical outlook, a lack of the power to ascertain the relation of the various factors, religious, intellectual, moral, and physical that enter into the manifestations of human life both in its private and social activities.

Now to correlate these factors in the order of their influence on the motives and ends of human action, to show, for instance, why civilized men recognize the authority and sanctions of government and laws, or why they consider the general good of the social group of which they are members superior to the individual good, it would be necessary to assign to man's primal religious instincts a causal power and influence of far greater significance in historical genesis than any other agency of the so-

cial order; but, to the rationalist historian the natural as well as the institutional aspect of religion is of no more importance than the questions that relate to the physical environment of peoples, or to their progress in the arts and industries of civilized life.

The history of all peoples affords ample evidence in proof of the fact that certain religious convictions common to all men have profoundly modified the social organization, the laws, forms of government, the political institutions and even the economic elements, that make for the well being of the state.

Everywhere, we behold the signs of national growth and progress accompanied by a correspondingly intensive cultivation of the religious instinct and a higher appreciation of the value of religious sanctions as the chief motive and aim of the expanding national consciousness. The rise and development of the ancient monarchies, Assyria, Babylonia, and Persia, is inseparably linked with the expanding religious consciousness of peoples whose laws, and social institutions reflected the peculiar power in moulding the national character and aspirations.

The obligation of worshipping the gods through prayers and sacrificial offerings, the necessity of invoking the heavenly powers in the manner prescribed by duly appointed authority and of propitiating them for the unrighteous deeds of men, are fully recognized in the codes of the Egyptians, Assyrians and Phoenicians as having a validity derived from the nature of man, and a sanction of even greater moment than that which enforces obedience to civil rulers and legislators. The all-embracing power of Anu among the Babylonians, of Ormuzd among the Persians, of Varuna among the earlier Aryan peoples, of Zeus among the Greeks and Jupiter among the Romans marks a conception of man's dependence upon the will of his Creator that cannot be explained by any theory short of that which attributes to man the natural capacity of living and acting in some wise conformably to the certain knowledge he has of the existence of a Supreme Being.

This universal religious consciousness pervading every rank and condition of human society, and manifesting itself in organized forms of doctrines and practices affecting every aspect of human life and conduct is further emphasized as an historical factor of tremendous importance by the fact of its relation to the organized religious system called Christianity.

That the faith of mankind in an All-wise God has received a divine warrant in the doctrines exemplified in the teachings and miracles of Christ, the only Son of God, cannot be reasonably questioned. That it has been and still is questioned by philosophic skeptics, does not invalidate the proofs which the Christian apologist offers in support of his contention, that God has actually revealed to mankind certain truths upon the acceptance of which the highest moral interests of mankind depend for their realization.

The science of Theology is concerned chiefly with

the exposition of the content of the doctrines set forth by Jesus in the course of his missionary career on this earth. The principles or the methods of either inductive philosophy, or inductive science, are derived from the essential nature and content of truths which transcend the order of experience as the latter is gained in the pursuit of the physical sciences.

As a science which has to do with subject matter of the supra-sensible order, it cannot be circumscribed as to its premises by the principles or the methods which are imperative in the case of those sciences that are based on data obtained through sense observation and experiment; neither can it be held bound to give proof of its conclusions by establishing the agreement of its doctrines with the commonly accepted formulas of other sciences which are professedly unrelated to the subject matter with which it deals. This is not saying that Theology stands apart in the world of truth, disdaining all fellowship with the sciences that are based upon empirical evidences. Theology merely recognizes as the object of its investigation that special domain of truth which human reason unaided by Divine Revelation cannot fully explore; it does not question the validity of conclusions arrived at by scientific induction in the latter's bounds to speculative inquiry even in its own particular field, excepting that portion thereof which embraces the supernaturally revealed truths of faith and morals of which the Church of Christ is the guardian and interpreter. In maintaining this positive attitude toward science as developed in the light of natural reason Christian theologians are far removed from the spirit of dogmatic intolerance which rationalistic thinkers are wont to attribute to them. The position is, in fact, the only one that consists with the origin and nature of a body of truths which are demonstrably admissible in reason because not repugnant to its demands.

If, then, the dogmatic truths of Christian Theology as set forth by the duly authorized, competent expositors of the science bear with them satisfactory evidences of their objective certainty, they are actually component parts of the united body of principles and facts comprised in the term general science; they are therefore as essential to the integrity of science as the chemical elements oxygen and hydrogen are to water, as the root and branches are to the tree, or as the several states of our country are to the federated whole.

Provided the Christian theologian can establish the certainty of the principles upon which he founds his conclusions in respect of the subject-matter of his science, and can, moreover produce extrinsic evidence of a character that can stand the test of philosophical analysis and historical research in support of the objective truth of the premises from which he argues and deduces the accepted doctrines of the Christian faith and morals, no objections can be urged against his position in his chosen field of study that cannot be made against the worker in any other department of science or philosophy; for, the investigator in even the physical sciences, and the philosopher as well, must accept certain fundamental principles as being necessarily true, or else confess the positive impossibility of human reason

to attain intellectual certitude, in the order of scientific observation and experiment.

Here then we come upon the common ground which lies open to the enterprise of every honest worker in the vast domains of human knowledge; the theologian takes his proper place therein, merely insisting on his right to carry on his labor with the implements adapted to its successful issue, and in the manner that will best further the common object, the possession of truth.

The antagonism to science which modern rationalists impute to Catholic theologians in particular, is a fiction of Protestantism, which latter from its origin has been the ally of every form of philosophic negation that has vexed the thinking world for the past four centuries.

The champions of the Protestant principle of private judgment in matters of religion are both in a historical and a logical sense in agreement with the basic principles underlying the various forms of rationalistic thought that have come to light under the names of Absolution, Sensism, Skepticism, Pragmatism and the hundred other 'isms that have wrought havoc in the whole field of science and philosophy.

As the result of this intrusion of an unscientific theory into the domain of philosophy the ultimate postulates of science itself have become involved in a tangle of conjectures, opinions and theories that have served but to confuse the judgment of the earnest thinker and to impede the progress of sound philosophy in every department of science.

In the sphere of historical criticism and interpretation the baneful effects of this principle are shown in the palpably false assumptions of Gibbon respecting the propagation of Christianity in the first centuries; in the blatant skepticism of Hume as regards the sincerity of Christian believers; in Hegel's a priori assumption of the Absolute embodied as the "Weltgeist" in history; in Guizot's halting account of the origin of government and the authority of law, and in Rousseau's gratuitous assertions respecting the genesis of personal and social rights. To the same evil source may be traced the rise and spread of the pernicious doctrine affected by historical writers of the school of Buckle and Draper and Spencer, namely, that theological principles and dogmas have no rightful claim in the scheme of historical interpretation, since man is a creature whose origin and end are essentially one with the physical world in which he dwells.

It is against such preposterous assumptions that the champions of Christian theology carry on unrelenting warfare; to adopt any other course were to betray at once the cause of Divine truth and humanity itself; for it would be virtually to plead guilty to the crime of deceiving mankind for the past two thousand years, thus justifying the evidently absurd theory (of their opponents) that the genuine principles of philosophy were unknown to the reputed masters of science in ancient and mediaeval times, and were first disclosed to a long-waiting world by Bacon and his disciples in the last three centuries.

There is then no possibility of formulating a true philosophy of history without taking into account

(Continued on Page 33)

Reading During Adolescent Years

By Sister Susanna Murray, S.C.

Dreams, books, are each a world, and books we know
Are a substantial world, both pure and good.
Round them with tendrils strong as flesh and blood
Our pastimes and our happiness will grow.

Wordsworth.

DEEP down in the heart of every boy and girl is an abiding sense of values. In the building of the house of character both for present and eternal years, books range, by far, the highest in worth of all materials used, and the skillful teacher is simply aiding each builder to adjust his blocks when help is given in the choice of the best in literature.

During the plastic, receptive years of childhood, all things good, beautiful, noble and true should so surround children that their lives will become simply permeated with virtue, virtue thus becoming second nature to them.

Those who know child nature deepest and best also know that the child's grasp of things emotional and spiritual awakens earlier and is sensed far deeper than is generally credited.

Early years constitute the reading age of children, when they read for the pure pleasure of it, and it is marvelous the range that can be reached if opportunity be given. In more mature years they will undoubtedly imbibe greater educational worth and knowledge, but during no other period of life can they drink in to the deepest meaning the beauty of good prose and poetry as during those vibrant early years. Particularly true is this in regard to poetry.

It is the purity of child-nature, not, as yet, encrusted with the hardened lessons of life, that makes the borderland so imperial between their clearer vision and the realms of beauty and goodness? Why not, then, give them of the best there is, and let them quaff deep draughts of the poets' visions and the poets' dreams?

The appreciation of good reading, as in the proper teaching of religion, is through the feelings and emotions. This is an effective key to unlock the gateway to the human will and a lever that sets the will in motion.

Where can all this be so instilled into the child-heart as in the school? Truly the work of a cultured father or mother is invaluable, and the help thus obtained is priceless; but it is the teacher that stands guard over the greater number of hours of the growing child's life. Much of the time that is stressed purely in the teaching of the fundamentals of grammar could be used with far greater effectiveness in the teaching of the best books and authors to be read.

So many of the children we instruct will be poor all their lives in this world's goods, but Oh! what riches will be brought into their lives by the one who instills into their hearts an abiding love for good books and a craving for the very best in literature!

So much, too, in the interpretation of both poetry and prose depends on the teacher's voice. The full significance of any really great selection can come to us only through the ear; and the living voice of a good reader is an invaluable source of growth and joy and power.

Tennyson has said, "For a hundred people who can sing a song, there are not ten who can read a poem. People do not understand the music of words."

Children are natural seekers after novelty, and for this reason they must be taught that in literature it is not always the new that holds the deepest life-message. They must be led to the sources of the fountains of the living waters of truth and beauty ever fresh and gushing in the best books and classics of other years as well as the best in our own.

Conscientious teachers and parents will surely admit that the majority of present day juvenile books found in public libraries and on the news stands are vapid, silly or vulgar, and that they suggest lack of reverence and respect. It is difficult to find there books of interest, strong moral tone, and uplift combined.

When such conditions exist, and if the librarians would fairly admit it, they would then give more credit to the reading covered by our pupils in centers where the Catholic Schools attended are stocked with more than one valuable, extensive library, and each class room contains a splendidly equipped reference and reading library as well.

People do not need to write down to children any more than it is best to talk down to them. The best is none too good, and although some superficial minds will always remain so, many out of the number will get a very deep insight into the vaster fields of literature.

Does a child have to be guided to and encouraged in the reading of "Peck's Bad Boy," "Penrod," "Tom Sawyer," and other books of that sort? There are so many occasions of non-guidance in which they will choose enough of that kind of book that one would think that teachers and librarians would always point the finger of guidance to things worth while.

No, children cannot always be kept at serious reading, and it would not be well if such a course were followed. There should be an intermingling of readings of lighter vein with those of greater weight. There is no other such chance for the training of will power as is afforded in the controls consequent upon the dividing of one's time in reading. Children can be trained to this control. I have known many who gloried in the fact that they could close the most thrilling book when the allotted time for perusal expired, just for the feeling of strength that it gives in gymnastics of the will.

When children make friends with books such as: "Eric or The Black Finger", "Con of Misty Mountain", "Little Comrades" by Mary T. Waggaman, and know personally, through the maze of trials, adventures and soul-growth, "Eric", "Con", and "Bertram"; or Anna T. Sadlier's "Julian" in "The Lost Jewel of the Mortimers", they find other books inane and wanting in soul for some time afterwards; a sense of what one feels when close friends have gone away. What books of interest, only, on the shelves of public libraries are comparable to any and all that have come from the pens of the following: Mary T. Waggaman; Father Finn, S.J.; Father

Conroy, S.J.; Father Whalen; Irving Q. McDonald; Clementia; Mary M. Wirries; Father Joseph Cayzac; Father Neil Boyton, S.J.; Father H. S. Spalding, S.J.; Michael Simka; P. J. Donovan; Mary E. Mannix; Lida L. Coghlan; Father Copus, S.J.; Inez Specking; Marion Ames Taggart; George Barton; Ella Loraine Dorsey; Mary G. Bonesteel; Mary F. Nixon; Anna T. Sadlier; Irving Q. McDonald; Henriette Eugene Delamare; Katherine Tynan Hinkson; Sara Trainor Smith; Mary Johnson; Father Robert E. Holland, S.J., and so many others the naming of whom space does not permit?

From personal experience I often wonder what I would have done in many a tense moment during my years of work passed amid the restless, seething spirits of active growing children, without the help obtained from many of the above listed books; or just what books I would have selected in their stead.

However, when the books from these sources have been read, interspersed with prose and poetry selected by a wise teacher from the best writers of English, both in and out of the Catholic field, the child's reading years will by that time be flowing into the stream of broader needs of young manhood and womanhood.

Then, indeed, will the taste for good reading thus acquired be of vital benefit to them, and no regrets will ever be murmured that time was not allowed for the reading of the unmitigated trash with which our markets are stocked.

Let it not be forgotten that the child's reading and memorizing of today is the making of memories for the future. What is now given to the retentive mind of a child is like casting it into a clear pool where it will be held and stored for all time. Maturer power will only enrich it with appreciation and pleasure for its having been almost a part of one's very being. Time always gives added charm and power to any book that is really great. It is enriched and enhanced when touched with the joys and sorrows of the human souls that have pondered over it and lived it; becoming in a way more deeply and beautifully human.

Books, life-friends, at call you gaily step
From out the margin of the meshes memory weaves,
When in my hands, close clasped, through mists
I read a thousand thoughts not found within your leaves.

The Triumph of Modern Lighting

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THE PROJECT METHOD

By Sister M. Alberta, S.S.J., A.B.E.

A GENERAL DISCUSSION

1. Method as a factor in education.
2. Importance of personality in the application of method.
3. The project method:
 - (a) How it differs from older methods.
 - (b) It has come to stay.
 - (c) It is **the** method for young Americans.
 - (d) It appeals to the interest and thereby secures the enthusiasm of the pupils.
 - (e) The teacher must be interested in her subject.
 - (f) The project will not stand "canning."
 - (g) **When** the project method may be used to the best advantage.
 - (h) Defense of the project method: The project method is not opposed to morality, but, properly interpreted, aids in the development of respect for the moral standard.
 - (i) Project method opposed to force.
 - (j) Project method utilizes activity of pupils.
 - (k) To whom we are indebted for the project method of today.
 - (l) Care must be taken in interpreting the project method.
 - (m) The evolution of the project method.
 - (n) Concluding remarks.

IN beginning an interesting article on a current educational topic, Burton Confrey says: "The physical appearance of this paper will suggest a mosaic of quotation—and hence its small value." I might repeat his statement as an introduction to this paper, changing, however, the latter part to—"and hence its inestimable value to me, since I have quoted from the writings and sayings of some of our greatest educators." Besides, does not the artisan, who puts the mosaic together, deserve some credit for his work, even though the stones are already polished and chiseled for him?

Methods may come and methods may go, but Education goes on forever.

"Education leads out of the past, through the present, into the future. It has no breaking." This never-ending stream flowing continuously down the centuries has been designated by various terms; but call it what you will, Scholasticism, Humanism, or any other "ism" it is still Education. It concerns especially two individuals, or classes of individuals: the teacher, the pupil. "Education is not indeed an automatic process; it is not something which works while you sleep. Education begins in self-exertion and self-expression on the part of both teacher and pupil." For we must remember that teaching is a double-ended process, with the teacher at one end and the pupil at the other. The span connecting these two factors, teacher and pupil, is "method."

Method

Teacher Pupil

"Methods, so called, are valuable only in so far as I adapt them to my own work. Thus far they are practicable, no further." In other words, a method becomes useful only when a teacher has made it her own, has stamped it with her personality, has, as it were, placed her "trade mark" upon it. In so far as a method yields to this impression of individuality, this infusion of personality, just so far is that method worth while. "The true teacher, realizing the superiority of his vocation to mere accessories, however admirable or desirable, knows that there is no permanent "Method," no "the method," flawless and ever successful, Methods

originate in the philosophy of peculiar conditions, or are the outgrowth of emergencies; they must be adjusted to the necessity of the hour, and must be governed by the laws of good sense. Whatever the value of a method, intellectual or otherwise, the real power of the teacher is in himself. Let the teacher attend first to his own personality, character, actuating spirit, and mental attainments. Having these well in hand, he may make successful use of the methods approved by others and may invent better ones of his own." "It is the personality of the teacher that inspires devotion to duty, love of labor, love of country and the spirit of sacrifice, in serving our fellowman." "As teachers, our most valuable asset is our personality. The stronger, the richer, the more beautiful that personality is, the greater are our possibilities for saving souls." The teacher's greatest work is that of helping her pupils to accomplish their salvation. "Those who instruct others unto justice shall shine as stars for all eternity."

The personality of the teacher is, without a doubt, an important element in the application of any method. And in the application of the project method, personality is an essential. For a teacher to be successful with the project method, her teaching must be a project for her. In other words, she must be impelled by "whole-hearted, purposeful activity." "It is a cardinal principle of pedagogy that we cannot give what we have not." On the other hand "enthusiasm is contagious." Emerson has said, "Only he who has, can give." "The men and women who really accomplish results in the classroom and elsewhere, are the men and women who put their life into all they say and do." "The more we elaborate education, the more time we spend on pedagogical minutiae, the more we load ourselves down with apparatus, the more plainly it appears that the sole essential for real education is the educated teacher who knows how to teach." There are some teachers who would consider this statement contradictory to the project method. But it is not. All advocates of the project method admit that teachers must not only be educated but must also have special training. Professor Parker makes the statement that it will take four years of training in service in order to prepare teachers so that they can handle the project method.

Miss Florence C. Fox, in her article "The Project Method in Education," says: "The project method is different from the older methods of teaching. The older methods are formal. The child sits still. He listens quietly to what the teacher has to say. He is not expected to take much part in the lessons which are given him by the teacher. The project method is different from the older methods because the teacher wants the child to talk. She wants him to make things with his hands. She wants him to draw pictures on the board and to write stories about them. In the project method, when a child reads, he reads about the things in which he is interested. When he writes an essay he writes about the things with which he is acquainted. When he draws a picture, it tells something. He does not copy a formal object. His picture tells a story. To teach a child by the project method means to teach him about the real things in life. It means to teach him about the things that are close to his interest."

That the project method, at times, has disadvantages, and that much of what is good in the project method comes from "older methods" of teaching, none of its strongest advocates will deny.

An editorial comment on the article quoted above states: "The 'project method' has become a fixed method in school work. It comes down from years of application in higher education to elementary schools, simplified and adapted, of course. It comes up also from the kindergarten. It does not, of course, replace all school methods, but it supplements the formal drills and systematic study with a method interesting and efficient. The teacher should know much about it."

We must bear in mind that the writer of the above statements is an editor, not a professional educator. That the project method practically includes all "school methods," and makes projects of formal drills and systematic study by rendering them "purposeful," will be shown in another part of this report.

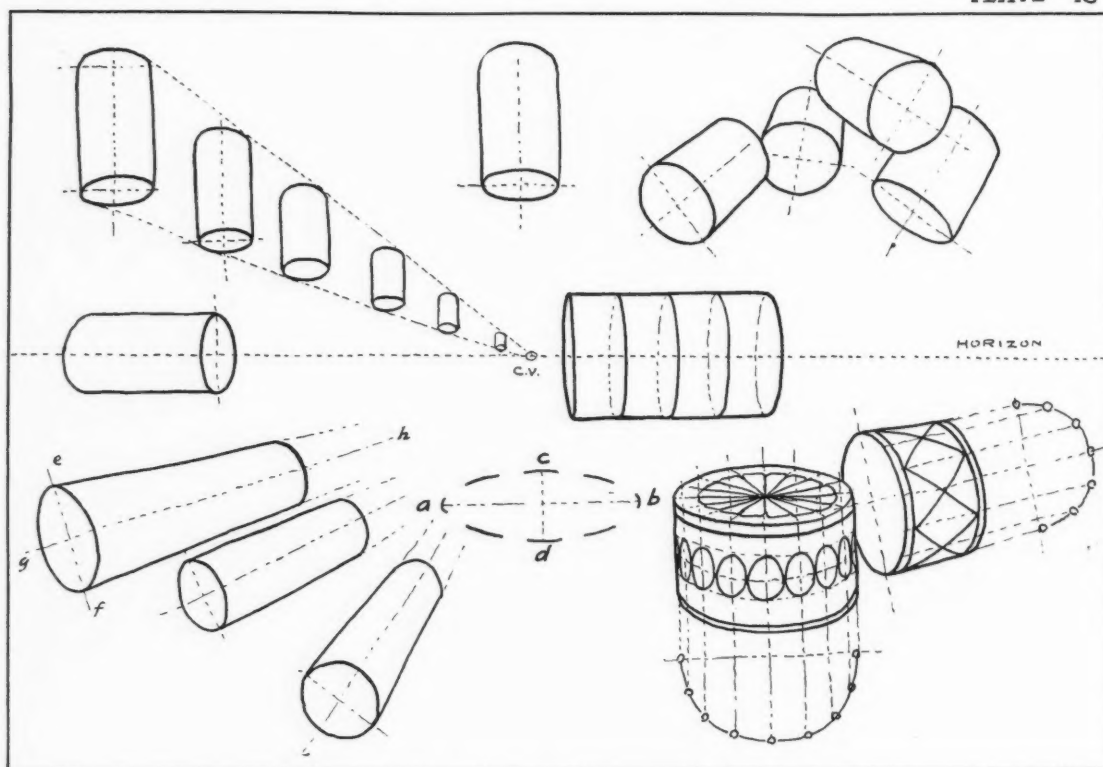
The project method is undoubtedly, the method in education today, especially for young Americans. Never before have young people been so persistent in asking "Why"? They must know their purpose before they will act. Let us teachers tell them "Why"; or, better still, aid them in discovering their own "Why," and, I believe it is no exaggeration to say, fifty per cent of our teaching labor is already accomplished.

"Since careful attention is an indispensable prerequisite of a good recitation the first practical problem which the successful teacher must solve is how to secure and hold attention."

The project method secures and holds the attention of the pupil, and, as Lowell says: "Attention is the stuff that memory is made of, and memory is accumulated genius." Just as memory depends on attention, so attention itself depends on interest.

Now the teacher who would interest her pupils, must, first of all, be interested in the subject she is teaching. She must know her subject and love it. The more intense the teacher's interest, the greater, in proportion, will be the pupils' interest. "It is needless to say that mental food should be crisp, wholesome, fresh, living thought inspired by the living, growing teacher filled with his subject which he longs to teach to others." As Dr. McCarthy, of the Catholic University of America, has aptly remarked, "If you are going to have a subject taught, the first thing you need is a teacher." Dr. J. M. Leake, of the University of Florida, who is by no means an advocate of "methods," says, "The best 'method' of teaching is to know what you want to say and say it." In discussing the project method he says: "The project method;—it is nothing but common sense in teaching." Some one has said that common sense is a rare virtue, but Dr. Leake says, "It should not be a rare virtue in teachers." Having attended Dr. Leake's history classes for three summers, I feel qualified to state that his teaching is an example of "whole-hearted, purposeful activity." To me his every lecture is an "esthetic experience," and he has made me realize that "problems" exist, not only on pages of mathematics texts, but also on the pages of history. When Dr. Leake gives midterm and final exams, I accom-

(Continued on Page 33)



FREE PERSPECTIVE DRAWING

Suggestions for a Course.

By Brother F. Cornelius, F.S.C., M.A.

(Continued from March Issue)

PLATE 13—the cylinder. This solid has a wide application; involuntarily it brings to mind a great many familiar objects. We will consider first its bases, which are circles. When a circular surface is perpendicular to the line that runs to it from the beholder's eye it appears as a perfect circle, but as soon as it turns away from that position it appears as an ellipse, narrower the more it turns away. Observe all the elliptical ends of the cylinders shown in the plate. A good way to draw an ellipse correctly is to mark two little curves at the ends of its major axis; (these ends, no matter how narrow the ellipse, can never be pointed); then mark two little curves at the ends of the minor axis; (see a-b and c-d in the plate); then two more intervening curves, noting that from c and d the ellipse on both sides keeps right on narrowing toward a and b. Now note carefully Figure 12 so as to avoid the common errors made in ellipse drawing and grasp the correct principle. A good practical rule to follow is to make the major axis of the elliptical base always perpendicular to the longitudinal axis of the cylinder; for example see plate, where e-f is perpendicular to g-h and note all similar figures on the plate. This, however, as scientific perspective shows, is not strictly true for all positions of the cylinder. It pays to give plenty of drilling in drawing ellipses and the plain cylinder rapidly and freely in all the various positions. A little tact on the part of the teacher will make these drills enjoyable and by means of them power in drawing is acquired.

Note how parallel bands surrounding a cylinder make wider apparent ellipses the more they recede from the center of vision, C. V. By means of a semi-circle the proper position of equidistant points on a line passing around a cylinder, as in the ornamented figure in this plate, can be located.

Interesting related problems: a pile of logs, grocer's shelf with cans of preserved goods, cylindrical pots and pans, trays, jars, cups, tumblers, drums, checkers and

game of, oil-stove, oil-cars, locomotive, well, round towers, round columns, round houses, rollers, alarm-clock, etc.

PLATE 14. Exercises very useful as leading up to this plate are the drawing in the various positions the ring with square or rectangular section. It would be best to make one of wood or card-board making it white in either case and large enough to hold up before the class so that they may visualize it in the various positions. The next step might be drills in drawing a wagon-wheel with flat rim, spokes and hub.

In the above exercises and also in plate 14 observe that the flat horizontal elliptical surfaces are broader at the ends of their long axes than at the ends of the short ones, diminishing gradually from the former to the latter. Observe the same especially for the water surfaces in the two lower basins. The subject in this plate is adapted from the McElroy Fountain in Oakland, California; if there is a similar fountain in your vicinity study it in view of the principles here given. The little panels, sculptured by Douglas Tilden and representing the stages of human life, can be properly located by the method shown in the

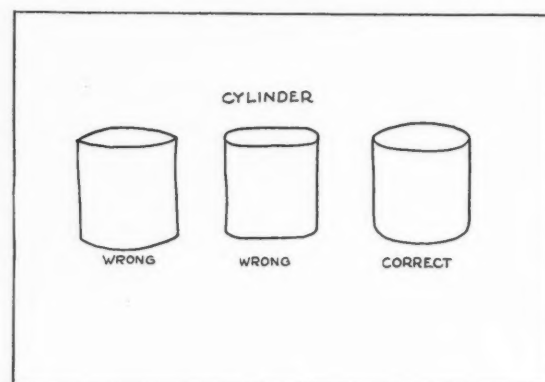


FIGURE 12

last plate. The marble seats also follow elliptical lines in the picture. The park, sky-line and clouds beyond the fountain should be drawn with finer lines to get the aerial perspective.

Suggested problems for supplementary work: variations of the fountain here given; (a simpler one but of exquisite beauty is the Marquis of Londonderry circular garden basin near Belfast; it is pictured in *The Geographical Magazine* for March 1927), locomotive with train of oil-cars and landscape setting, castle with circular towers, cylindrical pots and pans in kitchen, cylindrical monument in circular lawn with flowers planted in decorative pattern, all-over patterns with circular motives, buildings with circular or round-arch windows (see illustrations of many historic Roman and Romanesque cathedrals, etc.)

PLATE 15. Observe the similarity of this plate to plate 13; there are, however, points of difference. As with the cylinder, draw the major axes of the elliptical bases perpendicular to the axis of the solid; observe plate. In the drawing of a cone the lines that run from the vertex to the base are always tangent to the latter, (see figure A and others on the plate) and therefore never form an angle with it, except when the base of the actual figure is in a plane that is perpendicular to the picture plane and also contains the line of sight; i. e., the line running from the eye to the center of vision, C. V. Special practise is necessary to master the drawing of cones lying on their sides on a horizontal surface or in any oblique position. Supplementary problems: lamp-shades, same with various patterns, funnels, conic towers and turrets, bottles, goblets, bells, tents. Some of these objects are based on the frustum of the cone; i. e., the cone with its upper part cut off parallel to the base; other such are, most common forms of coffee-pots, many vases, pans, dishes, etc.

A Teacher's Patient Toil.

For persistence in drudgery no class of individuals is more dependable than that composed of individuals who have undergone the discipline of school-teaching. Sixteen years ago a Spanish school teacher began the compilation of a list of works on physical culture. He has just com-

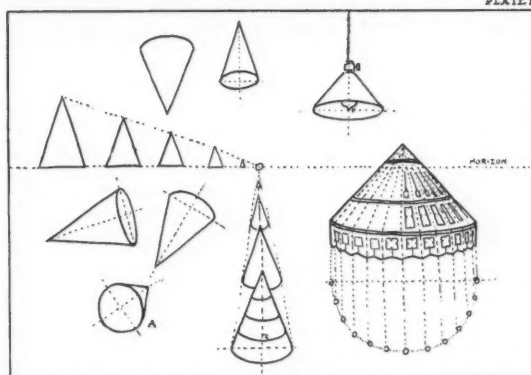


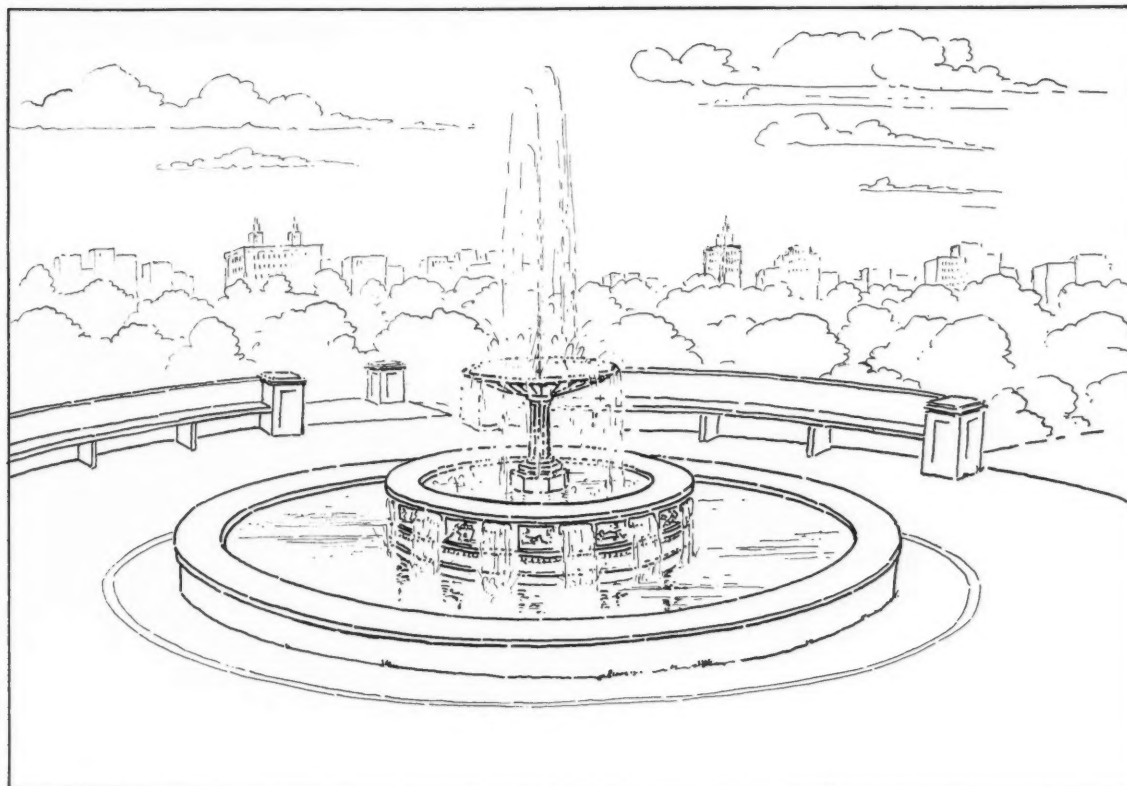
FIGURE 13

pleted his task, in which he has been arduously engaged ever since.

The book is published in Madrid, and is entitled "General Bibliography of Physical Culture," its author being, Don Rufino Blanco y Sanchez, Doctor of Philosophy and Letters and Professor of Learning in the School of Higher Studies of Teaching Methods, Madrid. The work, which is the first of its kind, consists of two quarto volumes of 1,112 and 456 pages respectively, which contain notices of some 20,000 authors who have treated the subject in the various languages of the world. The first volume contains an extensive introduction in three languages, Spanish, French and English.

Experience has shown thru ever re-occurring instances, the unwisdom of relying upon reading the copy of *The Journal* taken by another subscriber. Sooner or later this "very convenient" facility is withdrawn thru removal of the subscriber and accompanying change of delivery. It is then too late to obtain access to any kind of a complete file of *The Journal*. Back issues sell at a premium, if obtainable from the publishers.

PLATE 14



THE WRITING OF A DISSERTATION III. LIBRARY SCIENCE

By Burton Confrey, M.A.

(Continued from March Issue)

YEARBOOKS

Statesman's Yearbook—1864—

Concise descriptions and statistics of the governments, of industries, and of the resources of the countries of the world. The British Empire is first. Then follow the U. S. and the other countries of the world in alphabetical order. A valuable part of the book is the bibliography of official and semi-official publications for each country. There is a very full index in the back.

World Almanac—1868—

The most comprehensive and most frequently useful of the American almanacs of miscellaneous information. Contains a great many statistics on social, industrial, political, religious, educational, and other subjects, societies and historical events. The figures and lists are up to date and in general reliable. Many of the tables are taken from original sources and the name given so that it can be followed up if necessary. The index is very helpful.

Tribune Almanac and Political Register (N. Y.)—1838-1914—

Now dead but early numbers are especially useful for political statistics. Contained full texts of party platforms.

New York Times Index (newspaper).

Daily News Almanac, Chicago.

Neither so useful nor so comprehensive as the World Almanac. Good for Chicago and vicinity.

American Year Book—1910-1919.

For ten years a very useful annual review of American events and progress in various lines. No longer valuable as an annual encyclopedia but useful for topics in sociology on account of its special information year by year in politics, government, and legislation. Articles are sometimes long. Statistics included. Arranged by departments. Has a minute index.

British Almanac and Companion—1828-1914.

A general year book of all sorts of information, chiefly British.

Whitaker, Jos., Almanac—1869.

Especially full for statistics for the British empire. Not so good for other countries.

Great Britain—Statistical Abstract of the United Kingdom—1854.

Just what its name implies. Each year gives statistics for the fifteen years preceding.

U. S. Bureau of Foreign and Domestic Commerce. Statistical abstract of the U. S. 1879—

Similar to the British publication just mentioned. Statistics often cover fifteen or twenty years previous.

Mulhall, M. G.—Dictionary of Statistics. 1903.

Complete tables of statistics of all countries comprising all known statistical data from the time of Emperor Diocletian down to 1890. Arranged alphabetically by subject. Index. No authorities are cited for the tables or figures.

Webb, D.—New dictionary of statistics. 1911.

A supplement to Mulhall; same arrangement. Superior because it cites authorities for all statistics given.

Education

Monroe, Paul—Cyclopedia of education (4 volumes).

The best work of its kind in English. Includes all countries, but American subjects get longer treatment than those dealing with foreign matter.

U. S. Bureau of education.

Annual reports.

Special bulletins and circulars.

400—Philology Synonyms

Crabb—English synonyms.

Fernald—English synonyms.

March—Thesaurus of the English language.

Roget—Thesaurus of English words.

Soule—Dictionary of the English language.

(Continued on Page 40)

IMPORTANT NOTICE

To the Reverend Clergy and the Religious Communities

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In conformity with the Encyclical of POPE PIUS X

In Words of One Syllable

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TALKS WITH GRADE TEACHERS

By Sister Mary Louise Cuff, S.S.J., Ph.D.

Second Grade

AS THE child advances in his second school year his vocabulary grows apace with his ideas. The vocabulary meant here is not merely a reading one, but that which the child has actively acquired as a result of practice in his little oral compositions, and which is always at his tongue's end. The child must find words to express his ideas, and from his actual situation these ideas will be born, hence the advance in vocabulary.

How can the teacher assist the child in this process? In many ways. One of the best is the CONVERSATION method. Children love to circle around the teacher and hear her tell stories. The more they love her, the closer they want to be to her. Teachers, if there are children in your classes who strive to avoid you, who do not like to be near you, YOU are to blame. Apply the remedy and gain the hearts of your little ones. After you tell them an interesting story, help them to add some new words to their vocabulary. Have them use the new words in giving short simple sentences until they understand where to use these words and how. Keep in mind that the second grade children are short, with little minds, and have their vocabulary in keeping with their growing years.

The CONVERSATIONAL method originated with Pestalozzi and grew out of his reforms giving pupils power in vocabulary building and efficiency in the fluent use of the acquisition.

Another method is that of OBSERVATION. Take the children out for a walk through the fields, or in the woods, or even to the business part of the city. Upon returning to the school each child will be anxious to tell of his observation, and all will be interested in listening to the speaker who will unfold in a series his observations on the object viewed. If the bank was the objective point each child will have something to say of what was seen there. Perhaps the children may want to build a bank. This will bring endless ideas all of which will be talked about in class today, and actual work begun on the morrow. The building can be constructed on the school room floor, or if desirable on the play grounds. If in the school room, paste board can be used for the construction of the building; if on the play ground, use boards. If the class is large several children can be assigned to one particular part of the structure. After all parts of the building have been assigned, and there are still some children without work, have them make the coins and the paper money. It will be quite an interesting project. It may be necessary to take a second trip to the bank for reassurance on some particular points. Other objectives might be the post office, the court house, a grocery store, a dry goods store, a mill, etc. Later on in the year these little people might build a whole city. Talks on their buildings will be very interesting and will not fail to bring out even the most timid. The child who has a world of ideas and who has the natural gift of speech will be an impetus for those who are not so gifted. All will have opportunities for the cultivation of this very desirable acquisition.

The walks through the fields and into the woods

should not be neglected. Children love nature study. They love to pick flowers, watch the birds, study the squirrels. Here you will find an abundance of material for your oral compositions, and subjects that the children can actually see and hear and feel and touch. These are the things that interest children, these are the subjects they love to talk about. In these they will find a wealth of ideas the expression of which will aid in the building up of the vocabulary.

Such training as this demonstrates Pestalozzi's three principles in the teaching of oral composition. (1) CLEAR IDEAS.—The above method makes sure that the children have clear ideas to express. Their ideas are derived from real, personal experiences. (2) INCREASING VOCABULARY.—With the acquisition of knowledge comes the increase in vocabulary. (3) Keeping longer and longer series of ideas in mind.—Pestalozzi's crude primary lessons aimed to give young children practice in doing this by gradually enlarging the sentences which they used. The project of building a bank after the children have made an observation visit will greatly assist them in keeping a series of ideas in mind. When the building is completed, they will be ready to talk about its construction, and it will be surprising to note how they can tell of the method of the entire work. One statement will follow another in the related whole.

In one of the practice-training schools of Columbia University, the writer was an observer on one occasion when the children of the second grade were building a grocery store, they having visited one some days previous. The room was quite large and the instructor had but twelve children to care for. The building was being made of wood, and the children had all the lumber necessary, as also carpenter's tools, etc. They had been working on the building for a few days, and the front of the store was the only thing that was wanting to its completion. To watch their planning was most interesting. They would not agree as to how many inches to the height and the width of the front. With their yard sticks they measured and measured. One child said it should be thirty-six inches wide. This was disproved by another who placed the yard stick across the front of the building and pointed out to the others that if the front were to be thirty-six inches wide, it would extend out on each side of the building. They then asked him how many inches he thought it should be, and after more measuring he said that it should be thirty-two inches. The other children started to find the number thirty-two on their yard sticks, and then to satisfy themselves began again the process of measuring. While this was going on, one bright child of seven approached the Nun observer and showing her the yard stick said, "Where is thirty-two?" She pointed to the number and off he ran to get his little saw, and then began sawing off that length from a piece of board. When the other children had finally satisfied themselves that thirty-two inches was the correct width, all made a dash to secure a board, when they discovered this little fellow had the board almost sawed off. They then started measuring the sawed-off portion and when it was found to be the width they desired, they immediately fell into secret conversation which seemed quite weighty for their years. While all

were staring at the Nun, one little lad had the courage to approach her and ask, "Are you God?" "No, Dear, but what makes you think so?" "Weston says you're God. He says that you know everything." The Nun, taking her crucifix, said, "Look, this is an image of our Lord." And the child asked "Who is our Lord?" Evidently he had never heard the expression before.

The teacher of this class was very gracious, and a very capable instructor. She left the children free to do their own thinking and their own observation, being satisfied to direct and suggest. This was a process that increased the children's ideas. Next came the question of the height of the store front, and the little people were as busy as ants. Much discussion arose. One little boy said, "The windows in the front are as high as the roof." Another, "No, they don't go up to the ceiling." Several opinions were given, and finally they agreed they should go back to the grocery store and examine the windows in the front before completing the building. The little boy first referred to, again went to the Nun observer and asked "Do you know where Gunn's grocery store is?" To which the Nun, greatly relieved, replied that she did not. Otherwise she would have been expected to know just how many inches high they should make the front of their store, or have lost faith with the little innocent.

The teacher of this class was a splendid type of instructor. She entered into the lives of these little ones and lived the day through with them. It was a matter of co-operative work. The children criticised their own suggestions, and also those of the teacher. Teacher and pupils worked together, and yet each child was busy in an effort to make the store front correspond to the one visited. By tactful questioning the teacher encouraged INDEPENDENCE on the part of the children. "How could YOU make this fit?" "How might you do it THIS time?" "Have you tried it this way?" "Is that the way YOU want it?" "How can you make it as you want it to be?" These were some of the questions asked the different children. A fine point about this teacher's method was that she led each child to feel his own responsibility for the making of the front of the store, the planning, etc.

These children were first led to see what they wanted, and then encouraged to make efforts to do what they wanted done and obtain a satisfactory result. The fact that they wanted to make another trip to the same grocery store for further observation showed that they were interested in their work.

Although the teacher seemed to be leaving these children to themselves to work as they thought best, yet she was really keeping a sharp lookout on their work and their proceedings. If she saw a child starting to make the same error as before, she would ask him some questions that would change his plans. If she saw a child deep in trouble, she would ask him to look at the work of another who was succeeding and see what he thought of that. If a child could not get a clue in the right direction, the teacher would suggest something that would guide him aright. All this was done in such a way that the child, even though helped, yet could feel his success was the result of his own effort. While the entire class of twelve were engaged in making the same

building, each child worked as if he alone was to be held responsible for the construction of the several parts.

It was both interesting and amusing to hear these little people tell of just what they noticed about the grocery store visited, and keeping a long series in mind ending in the connected whole did not seem to phase them in the least.

One little girl said she was very sorry they could not make the whole front without having to go back to the store, for she was anxious to see the shelves go up to hold all the nice things they were going to sell. This brought in another subject for discussion. What do they sell in a grocery store? It was now time for dismissal and the little ones reluctantly prepared for the home-going.

While on an observation visit to another school the writer visited a second grade composition class and heard a little girl tell this story:

Yesterday, Miss Jones took our class out for an observation walk.

We did not go far because we saw some birds we wanted to study.

Three baby birds were in the nest crying for their breakfast.

The mother-bird was telling them that father bird would soon be home with their breakfast.

Just then father bird flew right down on the nest. He had a big worm in his mouth.

The mother bird took part of it and fed the baby birds.

Then she took the rest from father bird and ate it herself.

Then father bird flew off for some more food.

The baby birds were very happy and they began to kiss their mother.

The three little bills went right into the mother bird's mouth.

Then the mother bird sang a song that brought father bird home with some more food.

They must have thought it was dinner time for they started eating again.

This was quite a long series for a second grade child to remember. The teacher told the little girl that she had given them a pretty story from the observation of the birds.

Several other children held their hands up wanting to talk about the birds. The teacher called on William who told this story:

We started out to play with the squirrels over on the hill.

When we saw the birds we stayed and watched them.

We wanted to wait till the mother bird put the baby birds to bed, but they kept chirping. I guess they don't sleep till dark.

Little Frank was much interested in the way the first child gave her account of the birds, and was anxious to add something when William was called upon. Finally Frank received attention and was told he might talk. This was Frank's story:

I liked the way Gertie told her story.

She told each thing just the way it happened.

But she didn't tell how we knew there was just three baby birds.

The nest was away up high in the branch of the tree.

We couldn't see the baby birds until the mother bird began to feed them.

Then they reached up their little bills to catch the worm, and we saw there was three baby birds.

When he had finished, Frank looked as if he had accomplished a great feat, and felt entirely satisfied with his own success. But now it was the teacher's turn: "There WAS three! There WAS three! Such language! I knew you'd make a mess of it. We don't want to hear you talk again very soon."

Frank who put forth his best efforts was now ready to cry. It was admirable to see his manly spirit and how he tried to smother the tears. The visitor came to the rescue with, "I was marveling at the way Frank brought out the fact that they would not have known how many baby birds there were if they had not reached up their little mouths to catch the food." To which the teacher replied, "Frank does get at the bottom of things, but that 'there WAS three' is abominable language." To which the visitor answered, "'There WAS three' sounds just as natural to Frank as 'there WERE three' sounds to Gertie. It won't take a mind like Frank's long to continued with her class work, but the visitor had lost all interest in it and was now entirely taken up with Frank. She sat beside him and told him how well he had done, and how keen he was in his observation, that the only thing his teacher didn't like was the expression "there WAS three", "there WERE three" was the right way, that whenever he spoke of more than one "WERE" was the word to use, and when he spoke of only one "was" should be used. Then she gave him some practical examples. Frank grasped the idea quickly and looked triumphant. He said, "I'll remember."

As the visitor was leaving she complimented the teacher on her bright pupils, but spoke especially of Frank, stating that he now knew the difference between "was" and "were", and with the "good-bye" the teacher said, "I'm sure Frank will always remember you," to which the visitor replied, "Frank will always remember you and me AS he knows us today." But she could not see the point as clearly as Frank saw "there WERE three birds in the nest."

(Concluded in the June number)

A CROWN FOR THE QUEEN OF MAY

By Sister M. Agnes, J.M.

CHARACTERS

Marion, President of the Children of Mary.	
Gertrude Farley	} Candidates for election.
Kathleen Donovan	
Alice	} Other school girls.
Laura	
Madeleine	
Rose	
Edna	

Any number of other girls.

Scene—On the grounds of a Convent school. A shrine containing a statue of the Blessed Virgin is seen in the rear.

Laura. Who will be the May Queen this year?

Alice. We don't know yet, though we are all deeply interested in the event.

Laura. How do you elect the favored one? You know I am a new scholar of this year and am not familiar with this custom of yours; so please tell me all about it.

Alice. Well, the Queen of May is not elected solely by our votes, and there are two candidates.

Laura. Yes? Who names or chooses them?

Alice. They are neither named nor chosen. The two girls who have had the highest marks in their Catechism tests each month become thereby candidates for election.

Laura. That seems fair. Who are the fortunate ones this year? I was absent when the last marks were proclaimed.

Alice. Gertrude Farley and Kathleen Donovan are way ahead of the rest of the class, so the honor will fall to one or the other.

Laura. Which means that one will be happy and the other miserable. From being rivals, I suppose they will become bitter enemies forever.

Alice (smiling). O, I think not, for they are both good Christians. Remember they are "Children of Mary" and at the head of our Catechism Class; so now is the time to show that they can practice the principles of our holy religion as well as know them in theory.

Laura. Of course; but I should fail in the Christian virtues, I fear, if I were put to such a test.

(Marion enters.)

Marion. Be on hand, girls, for the voting this afternoon, for it will be a close contest between our two candidates.

Alice. I am quite puzzled how to vote for our Queen of May, for both girls are worthy of the honor.

Marion. Yes, and we must be strictly impartial in our choice, for the successful candidate this year will receive more than a passing honor.

Laura. Indeed? A gift or reward?

Marion. Something of real value.

Alice. O do tell us about it. What prize is offered?

Marion. To encourage the study of religion, the Ladies of St. Ann's Sodality have promised a scholarship to the pupil who has had the highest marks in Catechism all year.

Alice. That is fine; another honor for the Queen of May.

Marion. Yes, and a substantial benefit; for the scholarship takes the form of a year's tuition in a Convent boarding-school.

Laura. Then I hope Kathleen will get it. I have often heard her express a wish to spend a year in the Convent as a boarder.

Marion. Well, we must be strictly just, for Gertrude might like the same privilege; and her mother has shown great interest in the contest.

Laura. Has she? How?

Marion. Mrs. Farley has sent a beautiful crown of white roses for the Queen of May.

Laura. No doubt she feels sure that her daughter will receive the title and reward.

Marion. Probably; but we must not be swayed by that consideration. Now I must go and make some preparations for the election. Come to the school hall promptly at four o'clock.

Alice. We'll go with you and help.

(The three girls go out on one side as Gertrude and Madeleine enter on the other.)

Madeleine. I know you have the best chance, Gertrude, for you are far more popular than Kathleen.

Gertrude. I should not like my election to depend merely on popularity, Madeleine.

Madeleine. O well, you have the highest marks for Religious Instruction, too, Gertrude, so you deserve the honor.

Gertrude. Highest marks! why, there is only the difference of a fraction between my marks and Kathleen's.

Madeleine. I know, and that is why everything will depend on the girls' votes. So you see it pays to be popular.

Gertrude. Kathleen deserves the esteem of her school-mates, but she is so shy that the girls do not know her very well.

Madeleine. It is nice for you to be loyal to your friend, Gertrude, especially now when you are rivals for the same honor and the same reward.

Gertrude. I admit that I should like to receive the honor, chiefly for my dear mother's sake, for she has set her heart on seeing me crowned Queen of May. But the other condition troubles me greatly.

Madeleine. You mean the reward offered by the Ladies of St. Ann,—the scholarship?

Gertrude. Yes, I know that Kathleen is most anxious to spend a year in the Convent as a boarder, and I believe that she would then decide to remain there permanently.

Madeleine. As a Sister?

Gertrude. Yes. She does not speak much about her plans for the future, but I believe that the great desire of her heart is to embrace the religious life.

Madeleine. You are probably right.

Gertrude. Hence you can judge how much it would mean to Kathleen to win this scholarship.

Madeleine. But could she not board for a year in the Convent, anyway?

Gertrude. I think not. You know her mother is a widow and with limited means. Kathleen thinks she ought to work now to help her mother; but Mrs. Donovan says she will let Kathleen go to the Convent if she gets this scholarship.

Madeleine. That is certainly a good reason for Kathleen to wish for the reward; but you have an equal right to it.

Gertrude. I have the highest regard for Kathleen, and I certainly shall not stand in her way.

Madeleine. You cannot help it, if the girls elect you.

Gertrude. They will not. I shall take means to prevent it.

Madeleine. And disappoint your mother?

Gertrude. I will explain things to her later, and I believe she will approve my course of action. Kathleen shall wear the crown of roses as well as win the scholarship.

(Alice enters in haste.)

Alice. Come to the hall quickly, Madeleine. The voting will be at three instead of four o'clock, as Marion, who presides, has been summoned home for some reason.

Madeleine. Very well. We shall sooner know the momentous news.

Alice (to Gertrude). If you meet any stray members of the class on the grounds, Gertrude, please tell them to come to the hall at once. It may turn the scales in your favor; anyway, you may count on my vote.

Gertrude. Thank you; I'll remember it.

(Alice and Madeleine hurry away.)

Now I must use all my skill to accomplish my own design. If any friends of mine pass this way, I will detain them by some means until the voting is over.

(Rose, Edna, and several other girls enter.)

Rose. Well, Gertrude, you look "as cool as a cucumber"; aren't you excited about the election?

Gertrude. I am interested, of course. But there is no use in working myself into a nervous fit about it.

Rose. O you would never do that; it's not your way. However, you don't need to worry, for I am sure you will be the May Queen.

Gertrude (smiling). Really? What makes you think so?

Rose. Well, I have talked to lots of the girls, and most of them said they would vote for you.

Gertrude. That is very kind of them.

Edna. We have been around canvassing, and made ever so many girls promise they would give you their vote.

Gertrude. Indeed? How did you manage?

Edna. Well, we have a campaign fund,—a box of chocolates,—and we promised a chocolate to every girl who voted for you.

Gertrude (laughing). You are born to be great politicians. But isn't it against the law to bribe voters?

Edna. Not with chocolates. The law doesn't specify that particular offense.

Gertrude. Probably the omission is due to the fact that our law-makers had consideration for the women voters.

Edna. Perhaps. Now we must go to the hall and be ready for the voting.

Gertrude. O you needn't hurry. Weren't you told that the election would be only at four o'clock?

Edna. Yes, but we want to increase our force. It is not yet large enough, though every girl in this crowd has sworn on the Dictionary to vote for you.

Gertrude (laughing). Such a sacred and solemn vow should have great results.

Rose. Come, girls, we must march into the hall together, with the air of an Alexander starting off to conquer the world.

Gertrude. I thank you for your good will; but really so much determination is worthy of a better cause.

Rose. We have a campaign song in your honor, Gertrude; would you like to hear it?

Gertrude. Indeed I would,—after the election. But at present, as we are standing so near the statue of our

Blessed Mother and it is the month of May sacred to her, don't you think it would be nice to sing a hymn in her honor?

Rose. But have we time?

Gertrude. Of course you have; and your campaign will be all the more successful if you ask the Queen of Heaven to bless it; the choice will fall on the girl that will do most honor to the position and be a credit to the Sodality of the Children of Mary.

Rose. Very well. What shall we sing?

Edna. The "Ave Maris Stella"; we all know that.

Gertrude. But do you think that the hymn to "Mary, Star of the Sea," is quite appropriate for this time and place?

Rose. No, of course not; we are miles away from the sea. "Morning Star" would be a more suitable title for us young people to bestow upon our Blessor Mother.

Edna (ironically). Why? because it is late in the afternoon?

Rose. O Edna! Can't you seize a poetic idea for once, and see that the title of "Morning Star" implies that Mary is the guide of youth, the morning of life?

Edna. O does it? Well, I never could see through a metaphor; I am altogether too prosy.

Rose. We are losing time, and we must not be late for the election.—Gertrude, will you decide what hymn we shall sing?

Gertrude. Yes, if you wish it. How would the "Magnificat" do?

Edna. No, we will sing that after your election, as a song of joy and thanksgiving.

Gertrude. If I am elected, (aside) which is quite impossible now, with my most ardent supporters away from the voting.—Suppose we sing "Hail Virgin, Dearest Mary"; you all know that. (No. 63, in St. Basil's Hymnal).

Edna. Very well. You start, Margaret, as you have the best voice, and we will join in.

(They all gather around the shrine and sing.)

Rose. Now promise that you will all come back here after the voting to sing the "Magnificat" in thanksgiving for the election of our chosen Queen of May.

All. Yes, yes; we'll all be here.

Alice (excited). Well, girls, what have you all been doing here out on the grounds while the voting has been going on? You all promised to vote for Gertrude, yet not one came to the hall.

Rose (dismayed). The voting has taken place?

Edna. It is not yet four o'clock.

Alice. Did you not get Marion's message to be in the hall at three o'clock?

Edna (surprised). No; we knew nothing of her change of plan.

(The girls look at one another in dismay.)

Alice. O Gertrude I believe this is your doing. Well, your little scheme has succeeded, for Kathleen has been chosen Queen of May.

Gertrude. Has she? I am heartily glad of it, and will go and congratulate her.

Alice. It is not necessary, as Kathleen is coming here herself, with all the Children of Mary, to sing a hymn to the Blessed Virgin. She will also receive her beautiful crown of roses before our Blessed Mother's statue.

(Kathleen, attired as Queen of May, enters preceded by a little girl in white carrying a crown of white roses on a silver tray. A group of Children of Mary dressed in white follow and range themselves around her.)

Gertrude (advancing to greet her). My hearty congratulations to the Queen of May.

Kathleen. Thank you, Gertrude. You know my reasons for being pleased with my success; yet I feel that half the honors belong to you.

Gertrude. No, indeed, Kathleen. I am sure you were elected by a large majority of the girls' votes.

Kathleen. Something tells me that I owe that result to your kind maneuvering, Gertrude, and I shall pray our Heavenly Mother to pay in spiritual favors my debt of gratitude towards you.

Gertrude. I am already repaid, Kathleen, by the pleasure I feel in your success.

Marion (taking the crown of flowers from the silver tray). Now we must complete these pleasing ceremonies, and place this crown of roses on the head of our chosen Queen of May at the foot of Mary's statue.

(Continued on Page 26)

LASTING HABITS, ATTITUDES, PRACTICES AND THE AFFECTIVE RESULTS OF RELIGIOUS INSTRUCTION

By Rev. J. M. Wolfe, S.T.D., Ph.D.

IN times past many a child was urged to accept and to work with courage on disagreeable materials, with the inducement, usually made strong, that even though hard and unpleasant, the resultant knowledge would redeem itself a hundred fold through the successful activities which it would then provide. "You don't know its value now, but you will when you grow up, and need it in life's work," was frequently repeated in the teacher's effort to secure some responses of the children to the school room activities, which were then mostly of a very limited variety, and very meagre in their types.

This method secured some results, mostly due, perhaps, to the fact that the young overcame the first reactions with difficulty, and some success thereafter spurred them on. The teacher very often was restricted to the contents of a text, which was written for a maturing adult. The objective was to teach this text, or to hear its contents repeated verbatim in recitations by the young, which made of the teaching process a hearing of lessons.

The entire endeavor was to master learning—to get knowledge. Conduct was very largely developed by factors in the home and the environment, which have since very much disappeared. In surveying the situation the educator is now not well satisfied that such a procedure led to the development of an educated man or woman. Mere learning, or the accumulation of knowledge is not education.

This is critically true in matters that pertain to religious education. The vastest accumulation of facts and formulas will not produce the Christian gentleman or lady. It may leave them even bereft of the crudest ethical qualities and traits, and the semblances of true Christian character.

It is true that knowledge intervenes in the making of permanent Christian character, but it is still truer that the character elements come out of the types of reactions that the child gives, when he is learning, and then applying his knowledge. There is no kind of knowledge or learning which can be considered as completely educative, which is not rounded out by some form of inner or outer activity, which changes personality and character.

The modern teacher is much more interested in the nature of the child's responses than in the subject matter taught. In fact he considers the content as a means to change or modify the responses of the child, so that he may be prepared by education to react acceptably and agreeably to the situations of life as his social, spiritual, and spiritual surroundings will require.

Fundamentally the educational advances of the child depend on the character of his reactions. Repetition of distinct types of reactions gives him skill and habits. These give him tools, with which he can adjust himself to his environment agreeably and successfully. The environment of the Catholic child must always be interpreted as inclusive primarily of the divine elements, and especially the presence of God.

The child is more elastic in certain reactions than in others. When the reaction itself produces a pleasure tone in his feelings, he becomes more responsive to similar types of reactions and of corresponding stimuli. He repeats types of reactions more easily, which give pleasure, and in the results of which he has an interest.

A fundamental question arises here as to what originates interest and pleasure? It may generally be answered that what is favorable to the organism will do this. Such an answer is, however, too general to be of specific interest and a guide to good teaching. It is nevertheless a lead to some more detailed solution of an important matter.

The child finds interest and pleasure in those reactions and activities by which he can achieve. Achieving precedes every other source in giving the urge to the reaction drives and activities. The child does not achieve because he is interested, but he is interested because he achieves.

It is thus important in preparing a program of activities and responses for him, that his levels of ability to achieve be taken into consideration. It will not do to attempt to lead him on by the promise, that by strenuous efforts now at some difficult task, and even fairly impossible of complete fulfillment, which is unrelated to his present sphere of achievement, he will later on in life be successful on account of his ability to do.

It is not the ability to achieve in the future that is to try out his ability to achieve now, but rather his ability to achieve now determines his abilities in the future. It may be a type of mental achievement or will conquest, but in reality such power is merely over a static self, and not over an activity in which he achieves something worth while.

It is not likely to develop character, because character is not a trait of mental activity or will only, but of the entire personality. It is the sum total of his cultivated ability to succeed in a situation, which requires the conduct in the practical sense.

The child finds pleasure in those activities by which he can achieve. By achievement he completes something for himself in relation to his surroundings. The desire to do this is fundamental in all of his primary instincts. The first of his instincts to appear is the desire for food. Through it he begins to achieve his growth. He desires such food as is favorable to his nutritive organism, and growing tissues.

This is likewise true of his desire for food for his mind and soul, and for activities for his muscular upbuilding. It is also true of that which is intended for his character development. He adopts the manners that all these taught him, if they are so taught that he can use them successfully, and with some advantages to himself and others.

Here it might be asked, how can he know that he can use them successfully until he has used them? To him the best assurance is the experience with them in actual use. It becomes very apparent to one who observes his growth carefully, that the first element of successful achievement calls for repetition and advances, and also for further extensions of similar activities. The child is venturesome in his achievements, and he seeks continually for new experiences in which he can use some patterns of the old or previous activities.

This is true of his activities as inducted by religious instruction, and the supernatural motive. He desires them in the measure in which he can achieve moral, spiritual, and religious conduct through them. He can be deluded for some time, however, by an artificial type of achievement.

Such is often set up in the class room to spur him on in the acquisition of a memory full of abstract truths. It can even be made competitive. Marks can be held up as the objective to be attained. Marks superior to his fellows can be proposed to him as an accomplishment very desirable.

Does he acquire anything worth while in the structure of conduct and character by such achievement? Does he continue to advance in his knowledge of his religion, when the competition and the artificial goals have become a part of his life history?

He is not likely to, and the general fact of want of interest with the vast majority, who have been subjected to such a method is some evidence, at least, that there was something defective in the procedure all along.

The urge was an artificial one. It discontinued, when the stimuli set up were removed. The achievement that has lasting value in religion as in every thing else is that, which changes the one who achieves as a developing personality.

The basal instincts continue all through life to exercise a directive influence, if not a dominating control. They cannot be suppressed, because no amount of discipline will reduce them to a state of atrophy. They submit, however, to a high type of culture, and can be directed to purposeful achievement, in which the highest acceptable idea always play a part.

At first they give unlearned responses in reaction to stimuli, but will master in time the necessary mechanisms, with which they can adapt themselves to the required adjustments proposed by directed stimuli and successful conduct.

Whether the responses are of the learned or unlearned type they are always vitally and functionally concerned with the achievement for self and others. They achieve for others only in the measure in which a native and biological selfishness can be brought under the finer dictation of a cultivated Christian intellect and will.

The child in his early stages achieves his physical growth primarily. His nutrition organisms are essentially achieving. They are the first to bring him into contact with his environment, and they play an important part in his social, civil, and religious conduct ever afterwards.

He is instinctively pugnacious in repelling obstacles that come between him and the food he sees and desires. He is just as instinctively given to activity on account of the demands that nature makes for the absorption of food. Historically he has become social, on account of his dependence on others to secure the increasing needs of his advancing life.

His religion is a God given force, which gives motivation, direction, and even life itself, to his conduct in all the relationships that he can have in life. Through it he does not become merely knowledgeable of religious facts, but he becomes a new creature of a higher order. Through it he achieves a growth, which makes him a successful actor in relationships with self and all things external to self. He gives and takes, and grows in the spiritual and religious order.

It is an observable fact that he must learn religion in every one of his achieving processes, or he will tend in times of strain to achieve without it, and even against its plans for moral conduct. In such cases he falls lower in trait levels of conduct than one who was educated to succeed with traits and abilities that are in conformity with merely ethical qualities.

He will eventually use that ability, with which he has learned to achieve. If life situations present themselves in which he is to use the ability to be truthful or untruthful, he has recourse to his power (deluded sometimes of course) to succeed with the one or the other. Mere knowledge of the commandment may help his thinking, but his conduct falls back on his ability to achieve. He has indeed a conscience to direct him aright. It is his type of conscience, however, and that is all that can be said for it. His conscience is all too likely to be in favor of the morality of his own acts.

At any rate he becomes the more sensitive in conscience in regard to the estimates of right and wrong in conduct in the measure in which he has gained the mastery over self in doing what is right. Mere general observation is enough to convince the thoughtful that conscience does not tend to bother those in regard to refined moral relationships, whose conduct has not been developed to a high degree of ability and excellence.

To secure results then the teacher must select and adapt the content of religion to the needs of children at their several levels, and the methods must be such as will help them accomplish successfully in real life situations. These are entirely different from a mere learning and hearing of lesson type of situations. Such a situation is uniquely a school situation, which thoughtful students of education and life have striven to relegate to the past, as rapidly as teachers can be prepared to attempt another and withal a better procedure.

School regimen presents, as a generally basic requirement in conduct, a situation which calls continually for punctuality. Schools cannot be conducted and classes convened with any degree of success without it. Yet how many in adult life there are, who have learned to be punctual in school, but are dilatory in a hundred different ways, when demands are made upon their ability to practice punctuality.

They really never learned punctuality in school. They learned to attend to the ringing of a bell, but this learned response is not punctuality in the sense of a moral virtue. Even the learning of that response through years of practice, may have been conducted on an unmoral basis of fear of chastisement of a variety of kinds, and not on that of the moral obligation of the performance of duty, especially when that relates one's conduct to another or a group.

* * *

The school situation, however, can be made to reveal to the child that punctuality is required for his positive and successful achievement in his activities related to self and to others. He deranges a whole order, which Providence has arranged for his growth and education. God put order into all of His creation, or chaos would result. The child cannot take unnecessarily of the time of the teacher and of others without retarding his own, and their right to progress together. Man records the movements of the planets, and gives us an instrument with which to record time, according to which God's creatures can build for peaceful and profitable concourse together.

It is not the bell merely that calls the time. That is only a school regulation. It is not the threat of the teacher that enforces regularity of attention to it. That is only

the last resort for those, who are at the time not capable of a moral concept and of unconsciousness of one's obligation to God, to self, and to others.

If these are the instruments used to beget punctuality, a moral consciousness will not be the result. If a child achieves moral conduct in such situations it will be despite such means, and on account of other reasons. The response to a purely mechanical and external stimulus, or an inner experience of dread coming from a fear complex, or both, does not build for permanency of right attitudes and habits. These are indeed a part of the school situation, but they are not such as will carry over into life situations.

The achievement of desirable results in co-operation and collaboration with the entire group of children presents a type of activity, which has lines in common, and appeals similar to those that life will present. To be present with the entire group during the prayer period should be made desirable by every child, who is registered in the group. To miss the story, which the teacher makes a part of the prayer period, should be felt by every child as a distinct loss. The activities of the tardy will be hampered during the day by this loss.

When the singing of a sacred song and a national anthem is realized as a pleasurable activity on the part of every child, those inclined to be dilatory, will have a normal appeal, urging them on to promptness with their presence. The level of all of these activities must, of course, be brought down to the capacity of the children. No child will desire normally to be present and to take part in an activity in which he cannot accomplish something personally. The dramatization of prayer and song must be made regularly inclusive of every child, so that the group may feel the need of the individual's presence, and the individual that of the group.

It can here be easily observed that the teaching process becomes intricate, and even complex, when details are sufficiently charted to make the above theory a successful instrument in education. It is to be no more intricate and complex than the child and the type of character responses, which modern civilization demands. The demands now made upon the abilities and resistances of youth are intricate and complex. They vary also with the multifarious situations that life in the modern world can present.

* * *

The conduct of the child cannot be made to travel over a single track morality, if he is to come out of life's adjustments successfully, and fruitfully for the needs of his soul. Nothing in life is quite as simple as catechetical instruction was at first conceived to be. One might add also, nor is there anything in the educational order, quite as easy. It is not a wise use of intelligence that continues to make it as easy now, on the ground that it is simple. It is a question of productive elements in conduct formation, and of successful character achievement, and these at present are neither easy nor simple.

A CROWN FOR THE QUEEN OF MAY

(Continued from Page 24)

Kathleen. It is too fair a crown for my head, dear Marion; besides, it has been won as fairly by Gertrude as by me. If you are willing, let us vary the ceremony a little this year.—Gertrude, shall we together offer this crown of roses to our Heavenly Mother, the true Queen of May?

Gertrude. Very willingly.

(They both advance to the shrine, and holding up the crown between them, offer it to the Blessed Virgin, while all sing the hymn to Mary, Queen of May,—“Bring Flowers of the Rarest,” No. 105, in St. Basil's Hymnal.

A Correction Noted

That everything which gets into the columns of this Journal is carefully read was sadly attested by the complaint of a number of patrons who wrote for a copy of the pamphlet of “General Directions” recently issued for the guidance of Elementary Schools of the Diocese of Toledo, and, because of an error in our announcement that had escaped attention in proof-reading, failed to receive it. The pamphlet, as was stated, is full of valuable suggestions, and credit for its preparation belongs to the Superintendent of Elementary Schools of the Diocese of Toledo, 2535 Collingwood Avenue, Toledo, Ohio.

CONFERENCES FOR STUDENT TEACHERS OF HISTORY

Abstracting History Lessons Conference 4

By Sister Mary Clotilda, S.S.J., M.A.

THE Director or Critic Teacher selects topics and shows how to teach them to obtain the desired results; how to adjust them to the type of pupil to be taught; how to relate the topic to the purpose in view; how to abstract the direct and indirect values, etc. The Critic Teacher may explain various interpretations of history, such as, the Military, the Scientific, the Social, the Economic, the Social-psychological. By way of illustration three of these interpretations will be discussed in this conference.

Military

Traditionally, this interpretation has received the greatest emphasis. The desire to promote intense nationalism in an age when war was the principal occupation of nations accounts for the importance attributed to this militaristic phase of history. In more recent times, a new nationalism founded not on war but on the desire for peace is the chief objective. This new aim emphasizes the desirability for that type of national patriotism which is based on the conception of man's responsibility for man and nation for nation. It assumes that in peace when co-operation exists between nations and mutual sympathy of people for people prevails, the welfare of mankind is best served. This internationalism has been the cause for a new interpretation of history, and for the minimizing of the accounts of the military exploits and the successes of nation pitted against nation.

The conception of a concord of nations based upon mutual understanding and sympathy, the one for the other, has subjected the old militaristic interpretation of history to serious questioning, and has largely discounted its value. The cultivation of a bellicose attitude of nation toward nation by stimulating pupils in school to emulate the war heroes of their respective nations has come to be conceived a fatal purpose to be sought in history study—fatal so far as the larger welfare of humanity is concerned and with it ultimately the welfare of any nation. A false patriotism has been the result of such teaching and with it a false perspective of history. Moreover, with this aim in view, the real value of history has been largely lost. History is now considered the most effective school subject in bringing about the spirit of internationalism.

A review of histories written a half century or more ago will show to what extent the militaristic attitude dominated history. If history was then conceived as possessing any other value than cultural, then its direct value was measured by the extent to which it fired the pupil with the desire to follow the footsteps of the war lord and to avenge the wrongs inflicted on his nation by another. Perhaps, in view of the conceptions of international relationships then existing, such an aim was valid, but it is unsuited to our present motives and interpretation of relationship of nations. This militaristic interpretation of history undoubtedly contrib-

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uted much to the uncertainty of the times, and it also served to perpetuate national hatreds.

It is evident from what has been said that this interpretation of history does not accord with the spirit of the times. Nations are so closely bound together by the wonderful developments in intercommunication that the welfare of one nation is intimately bound up with the welfare of another so that the one nation is necessarily responsible for the other even when the good of one nation is the immediate concern.

Patriotism today implies a wider outlook and broader sympathies than it did formerly. Emotional, blind, inconsiderate patriotism is no longer desired, encouraged nor in good repute. As a consequence, the revision of history teaching in our schools is an important aspect of the reorganization of curricula. The patriot now is the thinking citizen. His country is first, but he sees it in international relationships as well as he realizes its immediate internal needs. Indeed, a true appreciation of international problems and a knowledge of how they relate to his country is fundamental in the patriotism of any citizen of any land.

Scientific

Scientifically interpreted, the events noted in history are viewed in relation to the achievements and discoveries made in the natural sciences. In this case, the development of society is regarded as being directed, conditioned, and controlled by scientific progress. Thus the conditions prevalent among pre-Christian peoples are explained as the result of a defective understanding and interpretation of the laws of nature. From a scientific point of view, human progress is further regarded as a process of advance and retreat—advance in accordance with the acquisition of a knowledge of nature, retreat because these laws are imperfectly understood. According to Herbert Spencer science is the most important study to the race because human improvement is fundamentally dependent upon an understanding of nature.

Unquestionably human society is fundamentally affected by a knowledge of nature. Scientific discovery and attendant invention have revolutionized the processes of life. In modern times, these changes extending to labor, forms of production, industrial relationship, and with it political, and indirectly social contacts, set new goals for human efforts. Since history is an account of human conditions and motives in action, its character is, to an extent at least, dependent upon the transformations inaugurated by science. Thus scientific discovery may be regarded as a fundamental cause for the trend of human progress as recorded in history.

The laws determining the events recorded in history are mutable. This is true inasmuch as they are expressive of movements initiated by human volition and of situations created by humanity. Fundamentally, it may be true that the events narrated in history are the inevitable results of immutable laws functioning through prevalent circumstances and conditions. But the character of these laws is not ascertainable with the definiteness and surety with which the essence of the law of nature is grasped. The reason is, perhaps, because it is humanly impossible to analyze any group of cir-

cumstances sufficiently to discover the nature of the operating law, a reality independent of these same conditions. While a study of history may, therefore, reveal approximately the nature of the law responsible for the result appearing as a consequence of these environmental incidents, it never, because of the limitations of human insight, reveals this law fully. This is equivalent to stating that the ascertainable laws governing historical occurrences are mutable.

The operations of nature are independent of human volition. The movements of nature may, indeed, be directed and controlled to suit the convenience and pleasure of man but intrinsically they cannot be modified. The processes of nature antecede the statement of the law expressive of these movements. On the other hand, society controls its own destiny within the limits made possible by the restrictions of nature and natural laws. Hence, the truths of history as a social science are dependent upon interpretations of men and a consensus of their opinions.

Social

From the social point of view, history makes a most significant contribution because it gives insight into the genesis of present day problems, and thus illumines the way to the easiest and most effective solution of them. In this respect, the testimony of history is frequently alluded to in support of present day procedure in the solution of current social problems.

Past problems are, undoubtedly, different in some respects from those of the present, inasmuch as present conditions differ from those of the past. Nevertheless, human experience is a continuity and out of the energies of one age come facts of succeeding ages. It is principally for the transmission of this heritage of the past that the school exists. Thus, the mode of approach to the solution of present day problems acquires additional surety and weight by reason of the ability to circumspectively see such matters in their historical significance.

The knowledge of conditions prevalent in other days and of methods resorted to in solving them requires adjustment to present problems. Consequently, a flexible capacity to apply such knowledge is imperative. Hence, the study of history while calculated to impart information relative to past situations and methods of solving them must also develop an ability to adjust such information to current problems.

Student Activities—Assignments

1. Trace the relation of science and history; war and history.
2. To what extent do the military, the scientific, the social, and the economic interpretation prevail today in the study of the subject?
3. Student teachers may describe their methods of teaching history in order to ascertain the result consciously or unconsciously sought.
4. Ascertain the appreciable influence of scientific discovery on the development of history and the occurrences recorded therein.
5. Study the evolution of a law of nature through assumption, hypothesis, theory, and law.

6. Compare this with the method of formulating a law in social science.
7. Compare the persuasiveness of a law of natural science with that of a law of social science.
8. Estimate to what extent educational procedure today is based upon experience with schools of the past.
9. List the human traits which assume meaning only when man is interpreted as a social being.
10. From the events of a period of history draw conclusions as to the social, political, economic, and philosophic ideals of that period.

Communicable Diseases and School Children

The New York State Department of Health is broadcasting by radio at weekly intervals information on the subject of diseases and their avoidance, which will have the effect of inducing the public to take intelligent precautions in the interest of the general welfare. The information thus disseminated is conveyed in simple language, but embodies the up-to-date conclusions of medical science. Following is the substance of one of these weekly broadcasts; indicating, among other things, why ailing children should not be sent to school:

Q.—Why are some diseases communicable and others not?

Ans.—The communicable diseases are caused by germs which pass from one person to another in the sputum, secretions of the nose, blood or other bodily discharges. This is not true of a non-catching disease such as cancer or diabetes.

Q.—What are germs?

Ans.—Germs are small living organisms which can be seen only under the microscope. Disease germs contain or may produce a substance poisonous or harmful to man or to animals. It is usually this poison which causes illness in persons attacked by the germs.

Q.—When an epidemic exists why do some persons who are exposed to the germs escape the disease and not others?

Ans.—Some persons who are exposed may be fortunate enough not to catch any of the infecting germs or may take in so small a number that the body is able to overcome them. Others who do receive the germs may be immune.

Q.—What does the word immune mean?

Ans.—The word "immune" means "safe from attack." Persons may be naturally immune; for example, most adults are naturally safe from diphtheria. On the other hand, most children and practically all of those between 6 months and 5 years of age are susceptible to that disease. Medical authorities in New York State are advocating the artificial immunization of young children with toxin-antitoxin.

Safety Drill Saves Lives

That the practice of safety drill in schools is productive of tangible results has been attested by statistics collected in different parts of the country showing a decrease in the relative mortality among children of school age due to automobile traffic.

What is reported is not a falling-off in the total number of children injured or killed by automobiles, but a falling-off in the proportion of children injured or killed as compared with the total number of adults injured or killed. The increase in the total of automobile accidents is attributed to the increase in the number of automobiles.

The showing is held to be significant of the value of efforts made by teachers to induce their pupils to take care at crossings and to refrain from the dangerous practice of playing in the roadways.

Undoubtedly ingenuity will be called upon to devise new plans for highway building if the number of automobiles in use continues to be augmented year by year.

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TEACHING OF RELIGION

By Rev. C. P. Bruehl, Ph.D.

Verbal Presentation

HOWEVER much we may be inclined to encourage the selfactivity of the child in the learning process, there will always remain a wide margin for verbal presentation in teaching. This is undoubtedly true of every subject, but emphatically so in the case of religion; for it is quite plain that the selfactivity method cannot be applied in the same measure to the teaching of religion as to that of other matters. Verbal presentation has its legitimate place which cannot be taken from it. In this respect we fully agree with Mrs. Judith F. Smith, who says: "The child must teach himself, even from his earliest years, if he is really to learn. But when we are dealing with religious education how shall we give him material of which he can make personal use. It is obvious that, when concerned with revealed truth, we cannot leave a scholar entirely to selfteaching. The solution lies in giving verbal presentation as material, when the particular idea which we wish to teach cannot be gathered from the books and pictures and maps, etc., at the disposal of our pupils. In teaching Christian doctrine there must always be a considerable proportion of verbal presentation, because doctrines are ideas, and ideas are taught by facts revealed in a certain way." (*The Training of the Will and other Essays on Religious Education*, New York.)

After all the most efficacious instrument of teaching is language. Though words do not actually impart ideas, they nevertheless quicken the thoughtprocesses and condense as it were many observations into abbreviations that can readily be used. Hamilton has fitly called words the fortresses of thought. The phrase is a very appropriate one, for words enable us to conquer whole domains of thought which for want of them we could only enter with the greatest difficulty. We must not forget that even sensualistic philosophers attribute to language a tremendous power for developing the mind. Thus Professor G. K. Ogden makes this statement: "The importance of speech in human psychology is even yet generally underestimated. It is not too much to say that our minds differ from those of animals because of speech. Its discovery was probably the origin of man. He came about as a distinct genus through it." (*The Meaning of Psychology*, New York.) This of course is an exaggeration, but it contains within no small measure of truth. Another Psychologist is even more explicit and does not hesitate to say: "Language has created reason; before language man was irrational." (*Geiger, Origin and Evolution of Language and Reason*.) This again is an overstatement, but it also bears testimony to the unique importance and potency of speech. Teaching, then, will always to a very great extent depend upon the use of language. The word will stand out as its foremost medium. No amount of apparatus can supersede it. Hence, verbal presentation will retain its place in teaching no matter what method may come into vogue.

The word brings the personal experiences of the child to a focus. It helps to give them crystallized and definite form. The child's own observations will be of a vague nature until they are brought to a point by the word, which gives them sharp outline and stamps them with unequivocal meaning. Accordingly, the word of the teacher is not quite as insignificant as some like to make it appear. All the activity of the child must, therefore, be properly accompanied by the word of the teacher. Verbal presentation looms large in the teaching process and must receive careful and painstaking attention.

Much, if not most, of the subjectmatter of religious instruction cannot be brought before the child in any other way than through verbal presentation. Manipulation here in many instances is utterly impossible, since the object to be taught is so far remote from sense experience. It transcends the entire range of human experience. In that case the word must come to the rescue. If we wish to bring home to the mind of the child the saving power of faith, no amount of drawing or manual elaboration will be of any avail. No tracing in sand or writing on paper done by the child can bring out the idea. No figure or picture can give it adequate expression. We must resort to a story that embodies the idea. To be effective the story must be told in a certain manner so that the special point of view which we wish the child to take appears clearly. That will be a question of verbal presentation. For that reason the story will always play a great part in

the teaching of religion as also in the teaching of ethics.

The basic importance of the word is well illustrated in the sacraments. The sacraments are made up of matter and form. The matter is an action which, however, does not disclose its full meaning until the word has been added. The word is indispensable, for without it we could not arrive at a full understanding of the ceremony. As a matter of fact, this ceremony without the explaining word would be capable of many interpretations. Only through the word does the meaning of the ceremony become limited to one idea. Actions are rarely selfexplanatory. Words must illumine them. Consequently whatever other helps are employed in teaching, the word of the teacher will have to give the final interpretation. It will have to put the emphasis where it belongs and also indicate the special point of view that is to be brought out. "To sum up, remarks Mrs. Smith, the canonical rule in teaching is never to do for the scholar that which he can well do for himself; but in religious education it is important to bear in mind that the point of view from which facts are seen influences the interpretation of those facts, and that therefore skillful presentation must always be an important factor in teaching Christian religion." (Op. cit.)

The importance of verbal presentation has here been stressed in order to draw attention to the necessity of appropriate preparation. Of course, no experienced teacher would be the victim of the sad illusion that the selfactivity method means less work for the teacher. If anything the selfactivity method really increases the work of the teacher. It exacts by far more of him than the oldtime talking methods, which did not demand the continued attention to the child which the selfactivity method requires. Recently a nun, writing in the *Educational Review*, remarked that very much of the opposition to the Montessori method was due to the fact that it was too exacting for the teacher. Now there is something in this observation. Of course, first opposition as in most cases arose out of a thorough misunderstanding of this new procedure. But the other motive may have worked unconsciously. To stimulate the child to selfactivity requires considerably more effort than to get him merely to assume an outwardly attentive attitude and to appear to listen. Selfactivity, if rightly understood, does not imply that the child should be left to grope his way and acquire knowledge by hit and miss methods. On the contrary, it involves guidance by the teacher, an unobtrusive guidance it is true, but one that is ever present and very effective. It is quite true what Mrs. Smith says on the subject: "To teach children to teach themselves is the most difficult art. But no true teacher expects a soft job. Certainly a good deal of the work has been done for the Montessori teacher in the immense care expended upon the didactic apparatus, but even so she does not find her position a sinecure. We must not look to the selfactivity of the child as a means of lessening the selfactivity of the teacher. The two must work together, and the more the one works the more will the other work too." (Op. cit.) Selfactivity on the part of the child calls for continual orientation through the teacher. Otherwise much of the activity of the child will be wasted to no good purpose. When in our days this selfteaching of the child is accentuated, there is no intention of making him an autodidact. The information which the autodidact acquires is usually very limited, mostly inaccurate and not well balanced. These defects are to be avoided by the supervision of the teacher. He must lead the child past the pitfalls that beset the path of selfactivity. This task is accomplished partly by an arrangement of the general setting in which the child is placed to work out its problems and partly by verbal orientation. To renounce the help of the word would be sheer folly and, of course, no sensible pedagogue thinks of doing it.

As of yore, then, proper verbal presentation will still engage much of the teacher's time and attention. As formerly, the teacher will be greatly concerned to choose words that convey a meaning to the child and that are to him more than vocal sounds only striking the ear without eliciting a mental response. Presentation still is a vital function in teaching to which too much attention cannot be given.

If verbal presentation still is an integral part of teaching, verbal reproduction is one of the best tests to find out to what extent the presentation has been successful. We know of the man who proves a proposition to his own satisfaction but who never succeeds in convincing anyone else. This man has his counterpart in the teacher who

explains everything to his own satisfaction but who cannot make things clear to his pupils. Even the best teacher will occasionally go wrong in his presentation and fail to form vital and apperceptive contacts in the mind of the pupil. He requires a means by which he can gage his success and make sure that his explanation has really registered. Nothing is better than to get the child to repeat in his own words the subject that has been explained. In his own words, that is essential, for otherwise we have merely a memory test. Sometimes children for a long time carry with them false and even ludicrous notions about things, because the teacher has not taken the trouble to check up on the success of his explanation and presentation. Verbal reproduction of the intelligent type will prevent such tragic mistakes.

OUR SISTERS AND LONGER LIFE

XII (Continued)

By James J. Walsh, M.D., Ph.D.

MYSTICAL PHENOMENA AND HEALTH

ALMOST needless to say the discernment of spirits is not an easy matter. All the information possible must be obtained with regard to the subject. There have been a number of cases in which over enthusiastic zeal has led to unfortunate conclusions in cases that were quite unworthy of such serious attention. The articles of Father Thurston, S.J., on the blood prodigies in the Month and in the Irish Quarterly Studies, are particularly interesting in this regard. In recent years there has been a very definite tendency to discredit some of the supposed mystical manifestations that were taken quite seriously a generation ago. Monsignor Richen of Aix has pointed out for instance that some of the supposed revelations of Anna Katharine Emmerich are contradictions of Scripture. Revelations of this kind are quite common among spiritualists who either by means of mediums or through the Ouija Board or by automatic writing secure stories of heaven and the spirit world generally as well as revelations with regard to Christ's life, sometimes constituting large volumes and often done in very reverent fashion. The literature of this subject has grown immensely in recent years and only one who is reasonably familiar with it should take it on himself to judge of these phenomena.

Wherever there are manifestations that include the knocking over of chairs, the moving of tables, the pulling down of pictures, sometimes even the breaking of windows or looking glasses, pulling out of drawers and the like, we are in the presence of a special series of phenomena called technically **Polter-Geist** phenomena. This is the German term for noisy ghost or spirit. In practically all of these cases that have been examined carefully and where there was the opportunity to investigate them thoroughly, one of two agents has been found to be at work. First, young girls from the age of ten to fifteen, and secondly women between forty and fifty. The physical condition through which they are passing seems to induce in them a definite tendency to attract attention to themselves and their environment by the production of rather startling phenomena that are supposed to come from the spirit world and very often are thought to be the direct result of diabolic interference. One of the famous cases in recent years which attracted the attention of newspaper readers all over the country was found to be due to a school girl of about fourteen who was very gentle and modest in her ways and had not been looked upon at all as a trickster, and yet it was proven that she was the author of the phenomena which attracted so much attention that practically every newspaper in the country at one time made it a front page story.

It must not be forgotten that children of about this age may be responsible for some very serious accusations against other people on the score of relations with the spirit world. The awful witchcraft delusion which brought about the death of some twenty people at Salem in Massachusetts and the imprisonment of hundreds of others began in the supposed revelations of three children aged nine, eleven, and twelve. They had been associated with a slave woman from the West Indies who filled them full of spirit tales and voodooism and then they began to see witches all around them and to suffer from convulsions and ravings of various kinds. When the poor old woman, Sarah Good, the first prisoner, was brought in and looked at them, they fell to the floor almost as if struck dead and then screeched in agony and went into fearful spasms and



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convulsive fits, crying out that they were pricked with pins, pinched and throttled by invisible hands. It is very hard to understand now how people were carried away into the belief of any significance in such ravings, but they were, and the result was the stigma on the fair name of colonial America for having put to death a score of innocent people.

Throughout the United States probably oftener than once a month some young girl is found either locked up in a room with everything in confusion around her, or perhaps tied up in some way. When discovered or when the household returns she tells a story of having been tied up by burglars or by some stranger who made his way into the house and who threatened death unless she kept quiet. Only rarely has the story a sex element in it; usually it is a tale of robbery. Such cases are seldom taken seriously by the police until they investigate them rather thoroughly. Very often it is found that the girl has been stealing money, buying jewelry on credit and needs to make payments. Her anxiety over the debt leads to a certain lack of nerve control, as a result of which the farce is enacted. She at the same time attracts attention and finds this an easy way of extracting money from the family store of it for the payment of her debt. Rather often no plausible explanation of any kind can be found except that the girl has been reading about people being bound and gagged and she has a tendency to have the suggestion work itself out with regard to herself for the sake of the notoriety that it provides. The affair makes a sort of heroic of her and she likes to be a focus of attention, though usually the details are worked out so badly that it very soon becomes evident that she was herself the only agent at work in the matter.

Knowledge of these happenings is rather precious for those who have much to do with children in the schools though of course in the conditions of school life there is much less likelihood of occurrences of this kind. Sometimes the appearance of these manifestations is delayed until the later 'teens, and this fact makes it important for religious superiors and especially mistresses of novices and their assistants to know something about them. Human nature is very curiously constituted and psychological development in recent years has emphasized this fact very much. While there may not be the absolutely dual personalities, that is two quite independent persons occupying the same body that is sometimes suggested, there is no doubt at all that there may be a mental division into two quasi personalities that are very different from each other. One of these personalities may be very gentle and normal, and the other distinctly abnormal and particularly likely to be deceptive. This division of mind is known by the long Greek name of schizophrenia, which comes from the Greek word for schism and the other Greek word for mind, meaning just a divided mind. In recent years this word has come to be applied mainly to a special mental disease, but in its etymology it describes the state here suggested.

What one mind does, the other mind may be more or less unconscious of. The role of the unconscious and the subconscious has been emphasized very much, probably too much, in recent years, but there are in us, all of us, layers of being of which we are but very little aware. We have a large number of things in our memory of which we know almost nothing until some happening of some kind reminds us of them and brings them into the sphere of our consciousness. Ideas of which we are not conscious may influence our conduct much more deeply than we have any idea of. Apparent forgotten incidents may still cause us to be anxious and distressed under certain circumstances though we do recall the reason why. If we have been present at the death of a human being, some circumstance about it may be recalled to us quite unconsciously and keep us from doing things in a way that is quite inexplicable until the memory is recalled to us. I have had a patient who would not take a trolley car with an odd number and was not aware of why he would not do so until it was brought out that he had once seen a trolley car with an odd number run over and kill a child. This submerged self in us is extremely important to remember whenever there are peculiar manifestations of any kind.

Many of the mystical manifestations so-called, the hearing of voices particularly and the seeing things, are merely hysterical phenomena. The encouragement of them is quite sure to do harm rather than good. They occur par-

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ticularly in young members of the community who take themselves very seriously. A saving sense of humor is a very precious thing. So long as you can smile quietly at yourself, you are sane. It is much better to have giggling novices than those who are too prone to think that they may be the subjects of special communications from on High or particular bearers of messages from the spirit world.

I know perfectly well that mistresses of novices appreciate this standpoint very thoroughly as a rule and I hesitate to say anything more about the subject because I feel that I am bringing coals to Newcastle and that most religious superiors know much more about this subject in a very practical way than I do. The reason for mentioning it is that younger members of the community may be warned of the dangers there are of indulging in the sweet unction of thinking that one is very close to heaven and the spiritual world when the danger is that they may be either fooling themselves or that a part of the spirit world with which they would not like to have any direct communication is fooling them. Diabolism or diabolic intervention in mundane affairs is a favorite subject of ridicule in our day, but those who study the subject deeply do not share that feeling. Scientists like Alfred Russel Wallace, the co-discoverer with Darwin of the principle of natural selection, were quite ready to express their belief in the possibility of it.

A great many of the patients in whom these manifestations occur are considerably underweight, do not eat enough nor get out enough and as result do not sleep well, and their nerves are constantly therefore on edge. It is extremely important for young religious to be up to their weight for height. This will save them from a great many disturbing symptoms and worries. Fasting and abstinence are good things, but they must not be permitted beyond certain limits that would disturb health. There is a definite relationship between fasting and certain delusions and hallucinations. Nothing disturbs sleep so much as to be hungry. That will cause more dreams than any other single thing. Very often the dreams are translated into a sort of vision and then the dreaming state is transferred to the daylight hours and the visions may become apparently more real. After all it must not be forgotten that there is a great deal of similarity between night dreaming and day dreaming. You can sit at a car window and let the landscape roll by and dream away an hour always with certain ideas in your mind, and yet you may not recall any of them afterward, though if at any given moment you had deliberately interrupted your stream of consciousness, you would have found your mind occupied with some thought or other that any sudden interruption in your thinking might have impressed deeply upon you as dreams are impressed when you awake.

NOTE: Where there are real communications with the spirit world, it is easy to understand that disturbance of the nervous system consequent upon the association with spiritual powers, might well produce a tendency to hysteria or to psychoneurosis, that is loss of control over the nerves. Therefore the mere presence of the stigmata of hysteria as they are called does not suffice to stamp a case as hysterical and nothing else. Each case must be dealt with entirely by itself and the opinion of a physician can be at best only a help for the understanding of the whole series of phenomena. The mere presence of hysterical stigmata is not sufficient to throw the case out of investigation, but patience should be exercised and no conclusion come to until after a definite time has been spent in research. Usually there is no hurry about these cases and months and even years may be taken to judge properly of them. The discernment of spirits is not an easy task, and haste or rash conclusions are utterly unjustified and may lead to serious mistakes. Meantime obedience is the touchstone of assurance for the conduct of the affected person. When there is lack of obedience it is extremely doubtful as to the sincerity of the individual or the spiritual character of the phenomena.

THE TRUE IDEA OF HISTORY

(Continued from Page 14)

the certainty of the teachings of Christian theology with respect to the existence of a personal all-wise God, and of God's providential action in human affairs. Those who are disposed to find a dogmatic bias in every statement that conflicts with modern

rationalistic thinking on the primary truths of religion may not be disposed to accept as final the principles herein reproduced, but had better weigh the testimony that establishes its truths.

Modern rationalistic thought may interpose many objections to the Christian doctrine of providential guidance in history. But, if such objections are based on false assumptions, or if they do not disprove the theory which they are intended to disprove, or, if finally the advocates of the theory objected to show the untenable character of the dissenting views, no reasonable mind will hesitate to affirm the truth of a proposition thus maintained. Now, in each of these phases of the question, the consentient arguments of the great doctors of the Church and of Catholic theologians generally, from the early ages of Christianity down to the present time are of the most convincing, positive character. As verifying this assertion the reader may consult the writings of St. Augustine, St. Gregory, St. Basil, St. Jerome, among the early Fathers, or St. Anselm, St. John, Peter Lombard and St. Thomas Aquinas in the mediaeval period, wherein he will find abundant proofs of the searching philosophic spirit in which the great Catholic doctors and theologians have approached the solution of the grave problems presented to human reason in the Christian doctrine of Divine Providence. The very frankness with which such difficulties as the Divine Foreknowledge and the free-will of man, the Divine concurrence in human actions and the evident wickedness, sins, wrongs, and evils which certain individuals perpetrate and which quite often fall upon their innocent fellows, are stated, and the sincerity that reveals the actual inability to solve finally by any purely rational process of the intellect the ultimate implications of the doctrine, is, in itself quite alien to the theologic absolution which is ascribed to these expositors of Christian dogma by their modern opponents.

Indeed, this feature of traditional Catholic theology—its admission of the fact that the limits of its scientific content do not embrace the solution of mysteries which are accepted on other grounds than those of reason, namely supernatural faith—is one which ought to have weight with any right-thinking mind in fixing the worth of the whole argument and the respective merits of the parties thereto. The intrinsic weakness of the rationalistic position as compared with the Catholic position in the premises is revealed in this: the one admits its inability to give a final solution to the question raised by the rationalist, while the other, the latter, condemns theology because the rationalist fails to clear up a mystery for which it itself has no solution.

THE PROJECT METHOD

(Continued from Page 17)

plish the first and fourth of Kilpatrick's four types of projects, that is, I "embody some idea in external form," and "obtain some degree of knowledge."

Since the project method has become popular, we see all manner of "projects" advertised. But this is one product that will not stand "canning;" this process causes it to lose its vitality. The principal ingredients of the project method are such things as: purpose, self-initiative, interest, intelligent self-direction, co-operation of teacher and class, etc.

"When should the project method be introduced, so as to be used to the best advantage?" When the above-mentioned qualities are most prominent, which is, in the Elementary Schools, from the kindergarten to about the fourth or fifth grade. In the high schools, during the first and second years, when the girl, in the words of a great English poet, "stands with reluctant feet, where the brook and river meet," when the boy, according to an old Irish saying, "is neither man nor boy, but just a hobbler-hoy."

"It is a truism to say that youth is energetic, enthusiastic, impetuous, self-willed and cocksure to the point of infallibility, at times unbearable to all concerned—yet these are the dynamic qualities in human nature that make the world go round, that lead to achievement in every department of human activity. These qualities harnessed, trained, directed, developed by education, move mountains and turn rivers from their courses. With all its drawbacks youth is, after all, the only fault that is cured by age, and its glorious willingness to hitch its wagon to a star casts a kindly shadow over its crudities."

What better means than the project method can be found in "harnessing," "training," "directing," and "developing," these qualities of youth? But some one has said: "The principal limitation, in my opinion, is the insistence on the necessity of all things yielding to the 'inner urge' which is the master force in the project method, for this inner urge carried to excess would do away with all morality." To which I answer: "There is danger in almost any good thing when carried to 'excess.'" Just as the violinist tunes his instrument until its tones correspond to those of the instrument used by his accompanist—is it not possible to tune the "inner urge," that most delicate of all instruments, the human conscience, until its "tones" harmonize with the objective reality of the moral standard? A conscience so "tuned" is capable not only of controlling the individual who possesses it, but even of leading others into paths of justice and righteousness. "History and even experience show that all moral and religious movements begin in individuals."

Were not these individuals prompted by the inner urge? Were not their great works examples of "whole-hearted, purposeful activity?"

"We believe, that control and direction of childhood are absolutely necessary and we do not think that 'purposeful activity' or 'inner urge' will ever take their place. It was not by license, but control, direction and even at certain periods, by the subduing of natural inclinations that mankind has been brought to the present state of civilization." In other words, respect for authority is an essential of education. "We should appeal to the child's intelligence and to his experience from his earliest years, but this appeal at every stage of the process must be reinforced by authority." The individual must be taught to respect the authority of the home, the school, the State, and above all the divine authority as expressed in the decalogue. But can this four-fold respect be inculcated without the co-operation of the "inner urge"? Is the "inner urge," in itself, a good or a bad thing, or a wondrous combination of both? The strange case of Dr. Jekyll and Mr. Hyde is not merely a literary creation; if we but consider the "different motions of Nature and Grace." We realize that every individual is possessed of a dual personality. We must then, as teachers, study this dual personality of each pupil, "hold fast that which is good," and strive to eradicate whatever is pernicious."



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Prayers Following the Consecration.

1. Unde et memores. In this prayer the celebrant recalls the Passion, Resurrection, and Ascension of our Lord, and offers the unspotted Victim to the Divine Majesty to acknowledge His sovereign dominion and His gifts and blessings. During this prayer he makes the sign of the cross five times; three times over the Host and chalice together, and once separately over each, not to bless them, but because this prayer was formerly recited before the consecration, and then by these crosses the priest blessed the bread and wine. When the prayer was placed after the consecration, the crosses were retained.

2. Supplices Te Rogamus. In beginning this prayer the celebrant bows profoundly, and in the prayer he asks for all the graces of Communion.

3. Memento for the Dead. Originally the commemoration of the dead followed immediately the commemoration of the living. Here the celebrant pauses and prays for the souls he specially intended to pray for, and he ends by saying: "To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace, through the same Christ our Lord, Amen."

4. Nobis quoque peccatoribus. In saying "Nobis quoque peccatoribus" the celebrant raises his voice and strikes his breast, asking for himself and those present to have part and fellowship with the holy Apostles and martyrs, and names St. Matthias and St. Barnabas not mentioned in the prayer "Communicantes;" among these are the names of several female saints, probably inserted by Pope St. Gregory the Great.

The canon ends with the words, "Through Him and with Him, and in Him is to Thee, God the Father Almighty in the unity of the Holy Ghost all honor and glory." During this ending the celebrant makes the sign of the cross three times, and then at its close he slightly elevates the Host and chalice together.

The Communion Includes.

1. Pater Noster.
2. Libera nos.
3. Fraction.
4. Commixture.
5. Communion.

Pater Noster. The Pater Noster is preceded by a brief preface, expressing how we dare to call God "Our Father." This prayer given to us by our Divine Lord Himself has always formed a part of the Mass. In the early ages it was said after the Communion. St. Gregory I, assigned it to its present place. At a Solemn or High Mass the celebrant chants it. The last petition of the Pater Noster is said by the server or sung by the choir. This petition the priest seconds by answering, Amen.

Libera nos. This prayer is an extension of the last petition of the Lord's Prayer, asking to be delivered from evils, past, present, and to come, and asking through the intercession of the Blessed Virgin and the holy Apostles, Peter and Paul, and Andrew, that we may have peace in our days, be free from sin, and secure from all disturbance.

Fraction. This word comes from the Latin, "frangere," to break, and at this part of the Mass the celebrant breaks the Sacred Host into three pieces, and this is done in imitation of our Lord who at the Last Supper took bread and broke it.

The Commixture. The priest holding one half of the Sacred Host on his left hand breaks a small particle from it, placing this particle into the Precious Blood in the chalice saying: "May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life." The commixture in its present form goes back to the fourteenth century. This commixture represents the union of Christ's Body and Blood when He rose again after death.

Agnus Dei. Three times the celebrant says, "Lamb of God who takest away the sins of the world," and the first and second time adds "have mercy on us," but the third

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The above is taken from the February News Letter of the Co-ordination Council of Nature activities, American Museum of Natural History, New York, N. Y.

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time he says instead of this, "grant us Thy peace." The singing of the Agnus Dei at the breaking of the Host is attributed to Pope Sergius I, in the seventh century. In the tenth century it was sung three times, and each time it was followed by "miserere nobis," but in the eleventh century, according to Innocent III, the misfortunes of the Church inspired her to substitute for the third "miserere," the words "dona nobis pacem," give us peace.

At a Requiem Mass, the priest says in place of miserere nobis, the words, "dona eis requiem," and in place of "dona nobis pacem," "dona eis requiem sempiternam."

Three prayers follow at an ordinary Mass, but only two are said in a Requiem Mass.

Domine Jesu Christi is a prayer which asks for the grace of peace and unity. In a Solemn Mass, the celebrant, after having finished this prayer gives the kiss of peace to the deacon, by placing his hands on the deacon's shoulders, saying, "Pax tecum," who in turn gives the kiss of peace to the subdeacon, and the other clergy present. The kiss of peace is a symbol of unity and kindly feeling for one another, and it is a very ancient custom.

The priest then recites another prayer, in which he prays that he and all other communicants may be delivered from all iniquities and from all evils. In a third prayer the priest prays that this Communion may not afterwards turn to his condemnation, but be a saving remedy for both soul and body.

The Priest's Communion. The priest says three times, "Domine, non sum dignus," recalling the humble Centurion's prayer. These words were authorized by the revised Missal of 1570. Then he reverently receives the Body of our Savior, saying, "May the Body of our Lord Jesus Christ preserve my soul to life everlasting." After an instant of meditation, the celebrant uncovers the chalice, gathers up on the paten the particles of the Host that may remain on the corporal, and while doing this, he says the "Quid retribuam," which in English is, "What shall I render unto the Lord for all the good things He has rendered unto me? I will take the chalice of salvation, and will call upon the Name of the Lord." He then receives the Precious Blood from the chalice, saying, "May the Blood of our Lord Jesus Christ preserve my soul to life everlasting."

Communion of the People. In the first ages of the Church, we know from many witnesses, so Fortescue says, that the Host was put in the hand of the communicant. Women had to cover their hand with a white cloth. As early as the time of St. Gregory (590-604), the Sacred Host was sometimes put into the mouth, as now. Cardinal Bona thinks that the use of very thin altar bread had to do with the beginning of our way of administering Communion. In the early ages the faithful received Communion under both species. They drank from the chalice through a reed or tube of gold or silver. The reed was used as a precaution against spilling. The celebrant went first, and the deacon followed with the chalice.

Fortescue says in speaking of Communion under one kind: "From the earliest times, there are numerous cases of one kind only being received both in the East and West. Babies just baptized received only the consecrated wine. Communion for the sick, and that at the Mass of the Presanctified was in the form of bread only. Down to about the twelfth century, the normal way of receiving Communion was under both kinds everywhere." The chief reason for the change of discipline was undoubtedly the difficulty of reverence in drinking and the fear of profanation. From the twelfth and thirteenth centuries, Communion under one kind spread rapidly, till by the fourteenth it became practically universal in the West. The placing of the Host on the tongue by the priest began about 600 A. D.

Before the Communion is distributed to the people, the rite now is for the Confiteor to be recited by the server of the Mass. The priest then says the "Misereatur" and the "Indulgentiam," after which he takes the ciborium in his left hand, and in his right hand he holds a consecrated Host which he elevates slightly and pronounces the words, "Ecce Agnus Dei, esse qui tollit peccata mundi," and repeats three times the "Domine, non sum dignus." Then he advances to distribute Communion, always beginning at his left, which being the communicant's right side, is the more honorable side for him. After making the sign of the cross with the Sacred Host, the priest places it on the tongue of the communicant saying, "May the Body of our Lord Jesus Christ preserve thy soul to life everlasting."

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BREVITIES OF THE MONTH

Dr. Thomas H. Healey, assistant dean of the Georgetown University Foreign Service School, has been made a commander of the crown by the Rumanian Government.

The conversion to the Catholic Faith of William Edward Hickman, youthful murderer of little Marion Parker of Los Angeles came, it is believed, as a result of the prayers of a Sister of Loretto—Sister Katherine of Kansas City, Mo., a sister of Jerome Walsh, who defended the slayer.

A splendid new Catholic high school which will cover an entire block in Nashville, Tenn., and will be a successor to the unique Nashville Catholic High School for Boys, is to be named Ryan High School after the famous poet, priest and patriot of the South in Confederate days, Father Abram J. Ryan.

The program of the tenth annual meeting of the Franciscan Educational conference, to be held at St. Joseph's seminary, Hinsdale, Illinois, June 29 to July 1, has been published.

The Franciscan meeting is to be held under the auspices of the provincial superiors, and it is planned at this gathering to treat of the ancient classics.

The Sisters of Charity of Providence, De Smet, Idaho, will on May 21, commemorate the fiftieth anniversary of the founding of their school for Indian girls. The school was destroyed by fire three times during the half century and there was repeated failure of crops in this section. The good sisters are laboring valiantly under a heavy debt.


The chanting of a Te Deum with Solemn Benediction by the Very Rev. Thomas J. Weldon, C.M., following the celebration of a Pontifical Mass in the morning presided over by the Most Rev. John W. Shaw, with the Right Rev. J. M. Laval, as the officiant, brought to a close the four day celebration of the two hundredth anniversary of the founding of the Ursuline community in New Orleans.

Plans for a series of vacation schools where poorer children of Los Angeles, Calif., may find recreation and opportunities for spare time study, have been announced by the Students' Spiritual Council of Mount St. Mary's College and Academy.

The 640 girls of the two institutes have pledged themselves to aid in conducting the vacation schools. Short sessions, principally in the afternoons, will be conducted.

A recent decision by the Supreme Court of Mississippi established that a Sister may inherit property despite the fact that she has taken a vow of poverty requiring her to turn over to her community any property she may acquire. It also establishes that the community may thereupon take the benefits of the property, and that neither the state nor heirs more distant than the Sister may claim the inheritance on the basis that she is "legally dead," or on other bases.

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CHANGES OF ADDRESS—Subscribers should notify us promptly of change of address, giving both old and new addresses. Postmasters no longer forward magazines without extra prepayment of postage.

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EDITORIAL COMMENT

The Major English Dictionary

Profound students of the English language are likely to rate the completion of the great Oxford Dictionary as the world's outstanding event in the the spring of 1928. The first of the ten volumes made its appearance in 1882, and Volume X, which has been in press for many months, is expected to be issued to the public some time in April.

The name by which it is generally known is not the formal title of the work, that being, "A New English Dictionary on Historical Principles, Founded Mainly on the Materials Collected by the Philological Society." Dr. James Murray, who was its editor-in-chief at the start, continued faithfully at his labors till his death in 1915, having lived to carry on as far as the letter U. He was succeeded by Dr. C. T. Onions. A small army of philologists has assisted in the tremendous task, the magnitude of which may be but faintly imagined from the fact that the Dictionary contains the history and the definitions of no fewer than 411,047 words, as well as citations from authoritative sources illustrating their use.

The scope of the Dictionary was liberal but definite, it being intended to include all words, whether current or obsolete, which belong or have belonged since A. D. 1150 to the standard English vocabulary. Dialect words down to the end of the Fifteenth century have been admitted for the reason that most English words were dialect words before that time; but purely dialect words occurring after the Fifteenth century have been excluded. But, as has been often asserted, dictionaries and encyclopedias never can be quite "up-to-date," for the reason that while they are in process of compilation the extension of human knowledge and the growth of the language continue. New facts and new words to express them are continually coming in.

One of the words which is not to be found in this new dictionary is "appendicitis." Doctors generally had not begun to treat patients for that popular ailment when the part of the publication containing words beginning with the first letter of the alphabet appeared in the early 80's. "Aeroplane" is given, but not defined in its modern sense; and of course "cubist" and "futurist" and no end of other now familiar words are lacking. They will all be included in a supplement, now in course of preparation, and to be published in a few months.

What proportion of the words in the Dictionary is modern and what part obsolete it is impossible to say, but the interesting computation has been made that of the 1,002 words listed on the first 100 pages devoted to words beginning with the letter "H," 585 were current in 1750, 226 have come into use since then, and 191 were obsolete then.

More English words begin with "S" than with any other letter. There are 57,428, and the treatment they receive in the Oxford Dictionary covers 2,408 quarto pages. The last word in the tenth volume is "zyxt," an interesting old rarity, which readers might be puzzled over if they came across it in the book entitled "Ayenbite of Inwit," or "Remorse of Conscience," which was written in Canterbury in the Fourteenth century. "Zyxt" is an obsolete form of what now would be "Thou sayest."

The money which has been expended in the preparation and publication of the Oxford Dictionary during the seventy years while the work has been in progress, has reached the impressive total of six million, two hundred and fifty thousand dollars.

Annual Observance of Child Health Day

May Day, Child Health Day, appears to have become more or less of an institution. The past four years have seen a general advance in the idea of consecrating a day to the health of our children and 1928 will witness the national results of this developments. The Pilgrim has been long of the opinion, borne out by experience, that in our Catholic schools the propaganda of good health should never be neglected. Our little ones are frequently handicapped in their studies and in their morals by defective habits and ignorance of simple rules of health which a little practical instruction can overcome. Fads and exaggerated emphasis on the barely material things are foreign to us but as sensible co-operation with national health movements can only benefit us. The American Child Health Association, 370 Seventh Avenue, New York City, publishes a delightful set of programs and suggestions for May Day which may be had for ten cents.

Give Them Time to Grow

In our eagerness to secure results, we are forgetting that growth requires time. Solidity of growth is in proportion to the time allowed. Ephemeral life is the result of quick maturity and fully as rapid decay. The extent of maturity may be measured by the length of infancy.

Time is gained at the expense of power, is a law of mechanics. It is as truly a law of mental life.

Two kinds of teaching and learning now prevail. One seeks to fill with facts, is memoriter in process, and is efficient in technical examinations; the other seeks principles which govern facts, is reflective in procedure, and is not easily measured by ordinary tests.

The former seems to be receiving more emphasis. If time is the element of gain sought, power is necessarily lost.

A pupil may cover an ordinary text on physics in six weeks, but he can hardly build it into himself in so short a time. Every pupil's knowledge is a construction peculiar to himself. The former process does not build within one and is not permanent. It may aid in accretion, it does not aid in forming new matter.

This is a source of danger in all school work, where time is a chief element of consideration. It has already done harm in cheapening the work by setting up false notions of attainment. It is worth while to guard against this danger. Growth requires time.

Choosing a Life-Work

Boys should begin early to give some thought concerning what they expect to follow as a life business. There is but one life to live, and it should be lived in the very best manner possible. It is not an easy thing to choose a life-work. But the work itself may not be so important (of course it should be honorable) as the motives which prompt one to engage in it. There are many things to be considered before fixing upon one's profession, or business — personal taste, adaptability, resources at command, etc. It is safe to say that a young man should never choose a life-work simply to make money. Silver and gold are not ends, but means by which life's noblest ends may be obtained. "What do you mean by planning to give yourself up to a profession in which you can never have a large income?" a wealthy business man said to a young student who was soon to begin active service in the world. The young man refused to listen, for he was eager to have his life controlled in accordance with the advice of Senator Beveridge: "Never lose sight of the fact that your greatest reward is not the fee, but the doing of a perfect piece of work."

When Children Should be Kept from School

The United States Public Health Service has taken the trouble to prepare a broadcast for the purpose of instructing parents, and particularly mothers, as to the symptoms of illness in children which indicate that for their own comfort and well-being, and because of danger that they might

communicate sickness to others, it is best that they should be kept at home instead of being permitted to go to school.

The substance of the warning is that no child can study to advantage if ill enough to have a fever, sore throat, severe cough, or severe cold, or if suffering from earache, discharging sore eyes, diarrhoea, or severe abdominal pain, and that children exhibiting any of these departures from normal health should be kept at home, as also should every child suffering from an eruption, unless the eruption is known to be due to scratches, the use of irritating soap, or some other simple cause dissociated from communicable disease.

With a health department that functions properly, it is pointed out, and especially with an adequate medical inspection in the schools, the danger that a child may contract diphtheria, smallpox, or even scarlet fever at school is not now very great. "That children still very often contract measles, mumps, whooping cough, and colds at school is quite true, but until parents, family doctors, and health and school authorities all do their part in preventing this, these diseases will continue to be spread in our schools."

Of course, where medical inspection of school children is unprovided for, there is reason for alertness on the part of teachers to protect their young charges from risks that menace health.

Students Must Study

A practical aspect has been imparted to the theory that institutions of learning should withhold approval from the notion that a school or a college or a university is but another name for a playground.

From Madison comes information that 1,700 of the 2,900 "children" who were enrolled as freshmen at the University of Wisconsin last fall were excused from re-entrance" at the opening of the second semester. This is another way of announcing that their names have been dropped from the roll of students. The reason for their elimination is that their work during the period of probation indicated lack of ability or of ambition to keep up with their classes. Week after week they slighted their studies. Week after week they seemed to be satisfied with low marks. For this reason it is that they are referred to by the Board of Visitors as "children." Therefore it comes about that authority has ruled they are not the stuff of which scholars are made and has sent them back to their homes instead of advancing them to the grade of sophomores. The principle underlying this action is not new but the scale upon which it has been applied in this instance is unusual, as the number of "freshies" dismissed constitutes more than half the number admitted in September.

In more than one direction the drastic procedure may exercise an influence for good. Its immediate effect will be to reduce distractions to serious students at Wisconsin by decreasing the number of their associates whose time and thought were wholly devoted to other things than books. It may also sober some of the frivolous attendants at high schools who have more intent on the recreational aspects of school and college life than on the pursuit of learning.

Something like the rigorous spirit exemplified at the moment in Wisconsin may result in manifestations elsewhere.

Teachers and Scolding

To the Editor: The Catholic School Journal in its March issue, page 470, has an item headed "Characteristics that Children Like in Teachers." In describing "My Best Teacher," a sub-

ject for composition assigned to pupils of schools in Cleveland, Ohio, many of them wrote, "She does not scold." Are there many teachers who do not scold? Is there any need for a magnetic teacher to scold? Is not the schoolroom put into confusion by scolding and screaming? There may be nervous pupils in the room. It must jar them when the teacher flares up. Do not irascible teachers wear out and become useless? It might do them good to meditate on a letter which a mother wrote to her son's teacher, which the Josephinum carried some time in 1927. "Dear Miss: I hereby give you permission to whip my son John ennytime it is necessary to teach him his lessons. He is just like his father—you got to learn him with a whip. Pound learning into him; I want him to get all you can give him. And don't pay any attention to what his father says. I'll handle him." What will those pupils say to this who said, "She never scolds?" Most probably, poor Papa shirked school, spent his precious time uselessly, and later on became a wicked man. Threats do not pour out knowledge. The teacher who can govern a school without scolding should get the medal of honor.

(Rev.) Raymond Vernimont.
Denton, Texas.

History in Moving Pictures

In the February, 1928, issue of The Catholic School Journal, it is stated that the General Education Board has decided in favor of a panorama of the history of art. May I suggest that the General Education Board would try and get a moving picture of the history of art from the earliest times to the present, showing everything that is really known of the earliest attempts in art. It may be very crude, but it is very interesting historically. Then the General Education Board might give moving pictures of the history of art in the different nations and races, going more into detail in each nation or race.

Also a moving picture of paintings, landscapes from the earliest times to the present, giving a brief account of the great works. Why not also a moving picture of the first attempts at dwellings in the various nations and their development to the present time? Also showing the early social life and form of government as well as the different national costumes prevailing today.

Also the great roads, dykes, drainage, bridges that were constructed and that exist today.

A moving picture of the rise and fall of the great empires, nations, races, the intermingling of the races, the different countries they occupied and any great works of art, paintings, literature, social, intellectual, moral and governmental developments they made. Their religion, their burial modes, their games and pastimes, their dealing with the sick, delicate, imbecile.

This would mean a series of moving pictures and would take years to produce, but if a beginning were made with art, others may soon follow.

Rev. Michael Collins.

THE WRITING OF A DISSERTATION

(Continued from Page 20)

500—Natural Science

Chemistry

- Siddell—*Handbook of Chemical Engineering* (2 volumes).
 Thorpe, Sir Edward—*Dictionary of applied chemistry* (5 volumes).
 The standard chemical dictionary in the English language. Long articles.

Physics

- Glasebrook—*Dictionary of applied physics* (5 volumes). Long articles. Illustrated.
 Vol. 1—Mech. Eng. Heat. Vol. 4—Sight, sound, radio-logy.
 Vol. 2—Electricity. Vol. 5—Aeronautics, metal-lurgy.
 Vol. 3—Meteorology.

Natural History

- Champlin, J. D., Jr.—*Young folks' cyclopedia of natural history*. Popular type.

600—Useful Arts

Agriculture and Horticulture

- Bailey, L. H.—*Cyclopedia of agriculture*. (4 volumes). Not an alphabetical arrangement. Vol. 1—Farms; Vol. 2—Crops; Vol. 3—Animals; Vol. 4—Farm and country.
 Bailey, L. H.—*Standard cyclopedia of horticulture*. (6 volumes). Covers the history of horticulture in the U. S. and Canada and some material on Porto Rico and Hawaii.

Medicine

- Gould, G. M.—*Practitioner's medical dictionary*.
 Dorland, W. A. N.—*American illustrated medical dictionary*. One of the best.

Receipts

- Henley's *20th century formulas and processes*.
 Hopkins, A. A.—*Scientific American encyclopedia of formulas*.

Engineering

- Freye, A. I.—*Civil engineer's handbook*. Rules, data, methods, formulas and tables.
 Merriman, M.—*American civil engineer's pocket book*. 3rd edition.
 Trautwine, J. C.—*Civil engineer's pocketbook*.

Electricity

- Hawkins, N.—*Electrical dictionary*. Popular for the untrained but too elementary for the specialist.
 Pender, H.—*American handbook for electrical engineers*. Standard handbook for electrical engineers.

Mechanical Engineering

- Kent, Wm.—*Mechanical engineer's pocketbook*.
 Marks, L. L.—*Mechanical engineer's handbook*.

Construction

- Ketchum, M. S.—*Structural engineer's handbook*.
 Kidder, F. E.—*Architect's and builder's pocketbook*.

700—Fine Arts

Art

- Reinach, S.—*Apollo*. An illustrated manual of the history of art through all the ages.
 Waters, Mrs. Clara—*Handbook of Christian symbols and stories of the saints*.

Architecture

- Sturgis, Russell—*Dictionary of architecture and building*. (3 volumes). Descriptions of famous buildings, articles on the various countries, arranged alphabetically and well illustrated.

Painting

- Bryan, Michael—*Dictionary of painters and engravers*. (5 volumes). 1905. Biographies of painters and dead engravers, lists of important works with name of the gallery or museum containing the original. Arranged alphabetically by name of the artist. Full page reproductions.
 Champlin, J. D., Jr.—*Cyclopedia of painters and paintings*. (4 volumes). Arranged alphabetically by the names of the artists and pictures. Very short descriptive matter.

Music

- Grove, Sir George—*Dictionary of music and musicians with an American supplement*. (5 volumes). The standard work of its kind.

800—Literature

- Cambridge history of English literature. (14 volumes).

A new work. Separate chapters by specialists with full bibliographies arranged by chapters at the end of each volume. One fault is that it has no general index.

Cambridge history of American literature. (4 volumes). Similar to the above in plan and arrangement. There is a single index in volume 4.

Chambers, Robert—*Cyclopedia of English literature*. (3 volumes). 1904. Gives biography and selection from typical writings. Arranged chronologically.

Warner, C. D.—*Library of the world's best literature*. (46 volumes). Consists mainly of the selections from the writings of the more important authors of all countries and all times. Good biographies and critical discussions precede the selection from each author. Arranged alphabetically by the author discussed.

Stedman, E. C., and Hutchinson, E. M.—*Library of American literature*. (11 volumes). Extracts from the writings of Americans from the beginning of the Colonial Period to 1888. Broad in scope, including much material which illustrates the political and social life of the nation. No criticisms. Arranged chronologically. Index in volume 11.

Moulton, C. K.—*Library of literary criticisms*. (8 volumes, 680-1904). A compilation of quoted material from English and American authors. Not an encyclopedia of original articles. Brief biographies matter and then the selected quotations from criticisms of the works.

Garnett and Gosse—*English literature*. (4 volumes). 1903. From the beginning to the age of Tennyson. Gives literary history, biographical and critical sketches of the authors, account and criticism of various works of literature, some illustrative extracts, and quotations and many illustrations. The special reference value of the work is in these illustrations.

Poetry

Granger, Edith—*Index to poetry*. Indexes 450 volumes of standard and popular collections of poetry and prose. Has a three-part index: first, titles; second, authors; third, first lines. In front is a key to the books indexed. One of the most useful reference books in literature for this kind of work.

Anthologies

Ward, T. H.—*English poets*. (5 volumes). A chronological arrangement with brief biographical sketches and critical essays by authorities precede the selections from each author. No American poets included.

Bryant, W. C.—*New library of poetry and song*. English and American poems with some translations. Arranged by large subjects. Index of authors, titles, and first lines.

Stevenson, B. E.—*Home book of verse*. American and English poetry from 1680 to 1918. Especially valuable because it includes some poems of modern writers. Arranged by broad subjects with an author, title, and first line index.

Stedman, E. C.—*American anthology—1878-1900*. Arranged by period. Index of authors, titles, and first lines.

Stedman, E. C.—*Victorian anthology—1837-1895*. Poetry written during the reign of Queen Victoria. Some brief notes in the back of the book. Arranged in a chronological division. Colonial poets in a separate division. Author, title, and first line index.

Quotations

Bartlett, John—*Familiar quotations*—10th edition—1919. Quotations from prose and poetry from the earliest times to the present. Exact references are given. The arrangement is chronological under English and American authors. In the front is an index of authors and in the back an index by important word. One of the most complete and most accurate.

Hoyt, J. K.—*Cyclopedia of practical quotations*—1923. English, Latin and modern and foreign languages included. Arranged alphabetically by subject and alphabetically by author under subject. Index of authors quoted. Because of its arrangement the most useful for quotations by subject. To use, get principal word (or idea implied). "Pointed satire runs him through and through."

Allibone, S. A.—*Poetical quotations from Chancer to Tennyson—1873*. Only English quotations are included. Arranged alphabetically by subject. Indexed by author and first line.

Benham's *New book of quotations*.

(To be Continued in May Issue)

NEW BOOKS REVIEWED

My Work in Reading. Book I. By Edna M. Aldredge and Jessie F. McKee. Illustrated by Robert N. Hamilton. Stiff paper covers, cloth back, 128 pages. Price, 68 cents net. The Harter School Supply Company, Cleveland, Ohio.

These simple and effective helps to teachers and pupils are something new. They put the pupil upon his own initiative in self-directed study, indicating step to step what he is to do. They tend to the acquisition of accurate working habits. They stimulate a proper kind of personal pride. They provide an equipment available in the home as well as in the school, and constitute for each student a record of his progress which he can preserve. They are adaptable to almost any course or text. The work books are of two types. The type represented by the work book in *Intuitive Geometry* has to do with skills and their application to problem solving. That represented by the *Work Book in Reading* is a guide in the study of content matter. The latter book is intended for children in the First Grade.

Ted Bascomb in the Cow Country. By Rev. H. J. Heagney. Cloth, 172 pages. Price, \$1.25 net. Benziger Brothers, New York.

An Eastern boy whose fortune takes him to the Southwest is transformed from a youth to a man by his experience on a cattle ranch, where he has adventures that will prove to young American readers more fascinating than those of the heroes of the Arabian Nights, because they are adventures that really happen, and because the setting is in the United States of the present day. Ted Bascomb is not afraid of hard work, nor does he shirk danger when exposure to it comes in the line of duty. His good Catholic principles keep him out of serious mischief, and set a wholesome example in a book intended to be read by boys.

A First Book in Chemistry. By Robert H. Bradbury, A.M., Ph.D., Head of the Department of Science, South Philadelphia High School. Revised Edition. Illustrated. Cloth, 688 pages. Price, D. Appleton and Company, New York.

Chemistry is important to industry, to agriculture, to the home, and to the individual young man or woman preparing to take an intelligent part as a member of modern society. Here is a textbook on chemistry based on an earlier work which long performed efficient service in the high schools of the United States, but which the progress of chemical science has rendered out-of-date. Four fundamental changes, necessitated by discoveries of the recent past, relate to the structure of atoms, the electron theory of valence, the utilization of the atomic numbers, and the application of the X-rays to the study of crystals. These, in rewriting, have been woven into the

body of the book, which is far better than huddling them into an appendix. So with numerous other chemical facts which were unknown or of less practical consequence formerly than they are today. The author has performed his task with constant realization that what would be suitable treatment of his subject in a work intended for hurried reference is not at all the thing most desirable in an elementary textbook. He has been governed throughout by consideration of what is best adapted to the needs of the class-room, and the result of his labors will be appreciated by teachers.

World History Today. By Albert E. McKinley, Ph.D., Arthur C. Howland, Ph.D., and Matthew L. Dann, A.B. Cloth, 821 pages. Price, American Book Company, New York.

To a great extent the modern world is the result of conditions which have come to be during the past one hundred and fifty years, and this is the period treated with commendable lucidity in the text under review, after a brief glance at the history of mankind during all the preceding ages. War and politics are not ignored, but science and industry and social evolution are explained with a minuteness of detail due to their importance. The book is well planned, well written and well illustrated. It is excellently adapted to the purposes of the class-room.

Builders of America. By Thomas Bonaventura Lawler, Author of "Essentials of American History," etc. Cloth, 391 pages. Price, \$1 net. Ginn and Company, Boston.

In the early grades children can learn a great deal of history if it is presented in story form. The author of "Builders of America" has a genius for making events and characters interesting to young people. He appreciates the romance with which American history in the period of discovery and colonization was replete. He makes the past live in the imaginations of young leaders. The story is carried down to the conclusion of the World War. There are numerous portraits and other attractive pictures, the frontispiece being a colored plate from a painting by Howard E. Smith, depicting Calvert's Colony landing in Maryland.

Child Accounting Practice. A Manual of Child Accounting Technique. By Abel J. McAllister and Arthur S. Otis. Leatherette, 196 pages. Price, \$2.20 net. World Book Company, Yonkers-on-Hudson, New York.

The authors of this addition to the equipment of modern pedagogy are well known. Mr. McAllister was formerly Superintendent of the Herington, Kansas public schools, and originated the McAllister Loose-Leaf Record System. Mr. Otis devised the self-administrating tests of mental ability which bear his name and is the author of "Statistical Method in Educational Measurement" and other useful publications. The intention of the practice of Child Accounting is to overcome the present tendency in education to neglect pupils as individ-



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uals, while centering attention upon pupils in the mass. The system here provided makes child accounting easy for the superintendent, the principal and the teacher. It supplies a much improved agency in school administration.

The Manner of Serving at Low Mass. Stiff paper covers, 20 pages. Price, 5 cents net; 24 copies, \$1. St. John's Abbey, Collegeville, Minn.

This booklet is especially adapted to the need of those who are learning their Mass prayers, and those whose function it is to instruct the servers, impressing upon them the sanctity of the house of God and of the duties in which they are engaged.

Work Book in Intuitive Geometry. Experimental Edition. By William Betz, East High School and Junior High Schools, Rochester, N. Y.; A. Brown Miller, Head of Department of Mathematics, Fairmount Junior High Training School, Cleveland, Ohio, and F. Brooks Miller, Teacher of Mathematics, Fairmount Junior High Training School, Cleveland, Ohio. Stiff paper covers, cloth back, 176 pages. Price, The Harter School Supply Company, Cleveland, Ohio.

* * *

My Work Book in Arithmetic. Silent Reading Number Book. Book I. By Garry Cleveland Myers, Cleveland College, Western Reserve University, and Caroline Elizabeth Myers. Stiff paper covers, cloth back, 48 pages. Price, The Harter School Supply Company, Cleveland, Ohio.

This is a self-teaching silent reader as well as a silent teacher in the first steps of number learning. The number teaching is by interesting illustrations, and the little student, as he draws and colors, learns the number concepts up to twenty. Book I, is for children in the First Grade. Subsequent Work Books in Arithmetic meet the requirements of each of the succeeding grades up to the Sixth.

Mary and Peter in Italy. By Eleanor Barton. Cloth, 128 pages. Price, 60 cents net. Thomas Nelson and Sons, New York.

To give young children a tangible notion of life in distant lands nothing is better, except actual experience of travel, than such a book as this, which describes a foreign country from the points of view in which children are interested. The book is admirably adapted to youthful understanding, and conveys a vivid idea of Italian scenery and life. The illustrations are a colored frontispiece of the Bay of Naples, and numerous artistic black-and-whites in outline.

Victors of Peace. Florence Nightingale, Pasteur, Father Damien. By Arthur Quiller-Couch. Cloth, 89 pages. Price, 60 cents net. Thomas Nelson and Sons, New York.

Biography can be made inspiring for the young. Here are the lives of three workers in the modern world whose labors conferred benefits on their fellows, and whose busy lives afford excellent examples of freedom

from selfishness and earnest devotion to duty. The illustrations are well-executed outlines in black and white.

Child-Story Readers. Primer. By Frank N. Freeman, School of Education, University of Chicago; Grace E. Storm, Instructor in Primary Education, School of Education, University of Chicago; Eleanor M. Johnson, Supervisor, York, Pennsylvania; Formerly Supervisor, Oklahoma City, Oklahoma; and W. C. French, Fellowship Student, School of Education, University of Chicago; Superintendent of Schools, Drumright, Oklahoma. Illustrated by Vera Stone Norman. Cloth, 128 pages. Price, Lyons and Carnahan, New York.

Child-Story Readers. First Reader. By Frank N. Freeman, Grace E. Storm, Eleanor M. Johnson and W. C. French. Cloth, 152 pages. Price, Lyons and Carnahan, Chicago.

Child-Story Readers. Second Reader. By Frank N. Freeman, Grace E. Storm, Eleanor M. Johnson, and W. C. French. Illustrated by Alexander Key. 304 pages. Price, Lyons and Carnahan, Chicago.

Child-Story Readers. Third Reader. By Frank N. Freeman, Grace E. Storm, Eleanor M. Johnson and W. C. French. Illustrated by Vera Stone Norman. Cloth, 413 pages. Price, Lyons and Carnahan, Chicago.

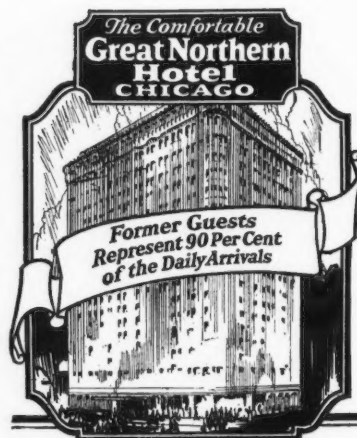
First Grade Manual for the Child-Story Readers. By Eleanor M. Johnson. Cloth, 247 pages. Price, Lyons and Carnahan, Chicago.

Second Reader Manual for the Child-Story Readers. By Eleanor M. Johnson. Cloth, 122 pages. Price, Lyons and Carnahan, Chicago.

The object of reading is to get the thought from written and printed symbols, and to do this accurately and quickly. In accordance with this object and with the theories of instruction approved by modern educational authorities the Child-Story Readers have been planned. For children of the primer and first reader stages an equipment of flash cards and other reading helps is to be had from the publishers. The books of the series are attractively and well made in every respect, the reading matter being partly of a character tending to increase the reader's store of facts and partly of a kind to enlist his fancy and stimulate his imagination. The illustrations are spirited and artistic.

New Plays for Every Day the Schools Celebrate. By Minnie A. Niemeier, Assistant Principal, New York City Public Schools. Cloth, 241 pages. Price, \$2 net. Noble and Noble, New York.

These are short plays, composed especially with a view to the limitations as well as the possibilities of the school stage. The dramatic element is held constantly in view. Full directions for costuming, setting and scenic effects accompany each play, and undoubtedly the imagination and creative ability of teachers and children in many instances will suggest additions which under especial cir-



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circumstances will be accepted as improvements. There are sixteen plays in the book, the holidays which they respectively commemorate being New Year's, Lincoln's Birthday, Washington's Birthday, Arbor and Bird Day, Mothers' Day, Memorial Day, Flag Day, Independence Day, Labor Day, Constitution Day, Columbus Day, Thanksgiving Day, Christmas Day, Red Cross Week, and Roosevelt's Birthday. The concluding piece is a four-act drama entitled, "The New Patriotism," suggested as available for any patriotic occasion.

Boyland Bridge. A Book on Purity for Boys. By Rev. Frederick Macdonnell, S.J. Paper covers, 180 pp. Price, 35 cents net. Benziger Brothers, New York.

There is a time in the development of every boy when he needs the counsel contained in this book. Boys are sailors on the sea of life. Father Macdonnell's object is to warn them of dangerous reefs and shoals on which many a sturdy craft has met disaster, but which cease to be a menace to navigators possessing a trusty chart. To assist in the circulation of this book is a contribution to social welfare. The publishers make a special price of 28 cents net to the clergy and religious.

The Singing Farmer. By James S. Tippet, the Lincoln School of Teachers College, Columbia University. Illustrated by Elizabeth Tyler Wolcott. Cloth, 90 pages. Price, 68 cents net. World Book Company, Yonkers-on-Hudson, New York.

A reading book for very young children, made up of easy words, arranged in short, direct sentences, and pertaining to the farmer, his work, and the animals and products of the farm. The illustrations are numerous and attractive.

Old Testament Stories. Retold by Eulalie Osgood Grover. With illustrations by Beatrice W. Stevens. Cloth, 309 pages. Price, 85 cents net. Little, Brown and Company, Boston.

Beautifully printed, on paper of excellent quality, with clear-faced type, and illustrated with spirited and graceful pictures, this volume of stories for children is notably interesting independently of the fact that the stories are all from the Old Testament. They are straightforward narratives, which very young readers will be able to understand, yet which will be read with interest by youths of ten or twelve.

On the King's Highway. The Story of St. Stanislaus. By Maud Monahan. Illustrated by Robin. Boards, decorated, 58 pages. Price, \$1.40 net. Longmans, Green and Company, New York.

The author, writing in a Catholic spirit, gives a vivid picture of the life and work of the Polish Saint, and the narrative is copiously illustrated with pen-drawings of a high order of merit. Carefully printed on special paper, this is an unusually artistic book.

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L. P., Long Island, N. Y.: "Enclosed you will find my monthly contribution to the Poor Students Fund in thanksgiving for remarkable favors continually received through dear St. Anthony."

A. B. C., Louisville, Ky.: "A few weeks ago I asked you to please include in your Perpetual Novena to St. Anthony my petition which was that a very dear friend would secure a good position. My petition was granted."

R. M. H., Baltimore, Md.: "Please publish the following favors: Many thanks to dear St. Anthony that my mother and aunt's case was settled satisfactorily out of court; that my brother went to confession and holy communion; that a friend passed his examination, and that I secured the position I now hold."

M. S., Richmond Hill, New York: "I wrote to be remembered in St. Anthony's Perpetual Novena on the 26th, and my petition was granted on the 30th. The only thing I can say is thanks a hundred thousand times and all praise to dear St. Anthony."

M. A. L., Nebraska: "Enclosed find a donation for St. Anthony's Bread in accordance with a promise made to St. Anthony if he would obtain employment for my son-in-law. I made the Novena and had a Mass said in honor of St. Anthony after which the employment came from a most unexpected source: thanks be to God and St. Anthony."

J. J. H., Ontario: "Some time ago I promised to send you a donation for St. Anthony's Bread fund if a certain contract was allotted to me. I am glad to say I received the same and was most successful with it."

Mrs. D. J. D., Penn.: "It is with great joy that I am writing to say that my husband secured a position on the last day of your Novena to St. Anthony."

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PEEKSKILL, N. Y.

Health Readers. Book One. The Safety Hill of Health. By Jessie I. Lummis and Williedell Schawe. With illustrations by Eunice Stephenson. Cloth, 90 pages. Price, 68 cents net. World Book Company, Yonkers-on-Hudson, New York.

Health Readers. Book Two. Building My House of Health. By Jessie I. Lummis and Williedell Schawe. With illustrations by Eunice Stephenson. Cloth, 136 pages. Price, 72 cents net. World Book Company, Yonkers-on-Hudson, New York.

For two generations there has been effort to impart hygienic information to school children. Now it is recognized that defective methods of conveying this instruction made it a waste of time. The interest of the children must be enlisted in the theme. Then they become eager to learn and sedulous in the observance of precautions necessary to attain and preserve the physical vigor essential to the

to the performance of useful parts in a world where work is one of the serious concerns of life. The authors of these volumes thoroughly understood the conditions of success in the problem which they undertook to solve. The books tell stories. The information on the subject of hygiene which they supply in abundance is brought out naturally in the course of narratives which young people will read and remember, also remembering and applying the principles of healthful living which the narratives illustrate and recommend. Spirited pictures add to the attractiveness of these admirable little books.

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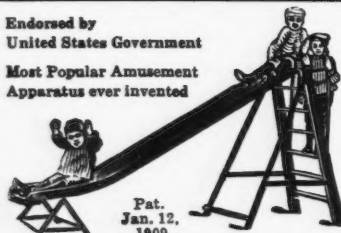
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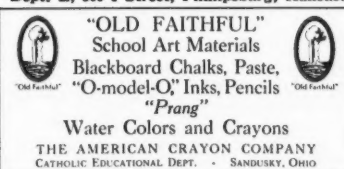


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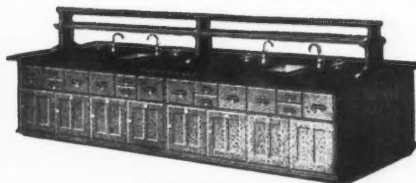
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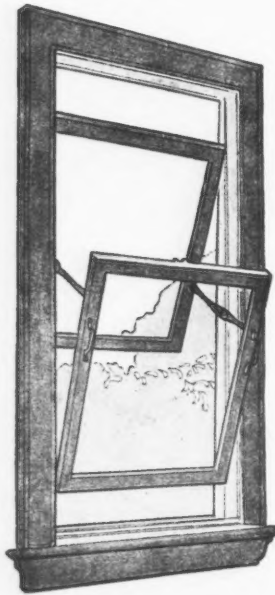
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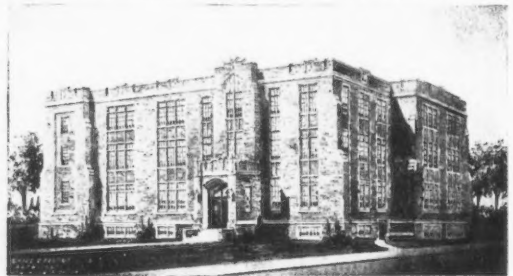
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